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The CATHOLIC EDUCATIONAL *Review*

UNIVERSITY MICROFILMS
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IN THIS ISSUE

N.C.E.A. Convention Number

EDUCATING CHRISTIAN WOMEN

LAY TEACHERS SERVING WITHOUT SALARY

UNESCO AND INTERNATIONAL UNDERSTANDING

APPRAISAL OF HIGH SCHOOL MANAGEMENT

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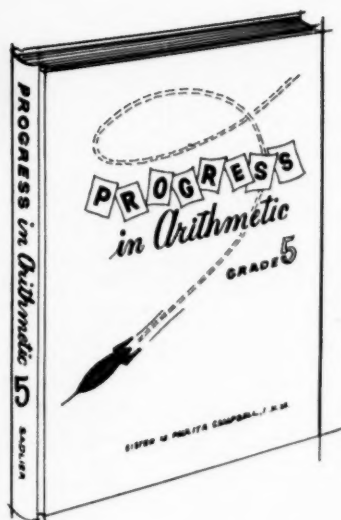
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Vol. LVI

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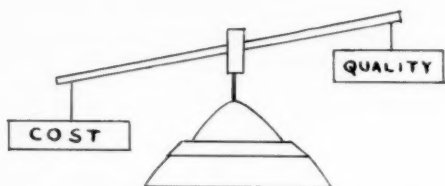
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LAY TEACHERS SERVING WITHOUT PAY TO HELP STAFF CATHOLIC SCHOOLS

By JoAnn Greene Brinkman*

"CAN YOU NOT WATCH one hour with me?"

"Oh, yes, Lord," we answer eagerly.

"Then look to my schools," comes the reply. "See the pressing needs of my Church today in education."

The Catholic press trumpets: "Schools have four-and-a-half million students; 1957 sets new Catholic record."

Facts cry out: "There are 94,530 sisters . . . and 30,935 lay persons teaching in our schools. . . . Estimates predict that by 1960 over five million students will be enrolled in grade and high schools. . . ."¹

WITH YOUNG AND GENEROUS HEARTS

A simply dressed young woman leaves a modest house on the outskirts of Montgomery, Alabama. Her destination in the pale light of morning: a Catholic high school. Who is she?

Is she another of the 31,000 lay teachers who do such wonderful work, and yet whose salary, the living wage given by all Catholic schools, is another drain on low diocesan funds?

She might be; but she isn't. No, Eve Tyler² and a few other women in Montgomery, Chicago, Pittsburgh, San Francisco, and some of the other large cities throughout the nation have, through their example, posed a problem of conscience to Catholic lay teachers and teachers-to-be everywhere. For Eve, and her sisters in generosity, are giving a year of their lives, free of charge, to the service of the parochial school system.

* Mrs. JoAnn Greene Brinkman, who lives at Craig Air Force Base, Selma, Alabama, has contributed articles to several Catholic periodicals, including *Cross and Crown*, *The Marian*, and *The Catholic Home Messenger*.

¹ Editor's note: These figures are from Kenedy's *Official Catholic Directory* (1957); they include teachers at all school levels—college, secondary, and elementary. According to the statisticians in the Department of Education of the National Catholic Welfare Conference, where figures for the year 1955-56 have just been compiled, there were, in 1955-56 in the Catholic elementary and secondary schools, 98,445 religious teachers (82.4 per cent of the total) made up of 89,083 sisters, 3,739 brothers, and 5,623 priests—and 20,989 men and women lay teachers (17.6 per cent of the total).

² A fictitious name.

Certainly the lay person deserves every cent she can earn in the teaching profession. From the standpoint of preparation alone, thousands of dollars and hours, both valuable currency, are spent while training to be a teacher. Naturally she wants the best return for her expense, in the form of the most lucrative position and the one with greatest opportunities of advancement.

In sacrificing the chance of working for the public schools' higher wages, in order to serve the Catholic system, the lay teacher has already done a good and noble thing. In the Catholic school she earns a lower salary, yet still has the same pattern of classes to teach, discipline problems, co-curricular clubs to sponsor, and papers to correct, as her higher-paid public-school friend.

She sacrifices advancement as well. Gone are the chances to become head of a department or assistant principal, as the public-school teacher may, by proven ability over a period of time.³ The lay teacher is regarded, and regards herself, as a temporary measure in the Catholic parish school, while the nuns, of course, are permanent.

Yes, the lay teacher, even the one working for a salary, is already laboring in an admirable apostolate for our school system. Moreover, she is necessary! Witness the proportion of lay people to religious: 31,000 in 94,000, or one in three. Therefore the lay teacher is not only necessary, but indispensable—part of the vital lifeblood of the Catholic school system. Without her, and him, too, the Church's education system would soon be crippled.

But in the coming years the Church may encounter a crippling situation anyway. First let us estimate how much it costs the Church's slender treasury to pay these 31,000 lay teachers. With an average annual wage of \$2,700 (some more, some less, depending on the state's high, medium or low wage scale), the unbelievable sum of \$75,000,000 is spent annually to maintain the lay teachers. It's a sum with enormous purchasing power. It could build hundreds more schools, educate countless candidates for the religious life, aid the establishment of countless hospitals, orphanages, seminaries, not to mention the considerable boost it would give to the spread of the Faith in foreign and native mission areas.

³It is understood, of course, that in Catholic colleges many lay teachers, even non-Catholics, are heads of departments and hold even higher administrative positions. Moreover, now there are some Catholic elementary schools where all on the staff, including the principal, are lay persons.

Perhaps the figures will change in the next few years. Perhaps! But the ideal solution would have to occur—thousands more young people than usually do would have to flock to convents and seminaries in the coming months and years. Only if these numbers were huge enough to fill both the present need and the growing future demand, would there be any hope for an alleviated financial situation. Even if the impossible occurred, these new vocations would not be ready to step into thousands of classrooms by 1960.

Yet by 1960, 16,000 more Catholic school teachers will be needed. As 5,000 of them, or more, will be lay teachers (since the ratio of non-religious to religious continues to rise) this means an outlay of another \$13,500,000 by the Church—millions that again could be promoting the expansion of Christ's Church instead of artificially stopgapping jobs that should be filled by vocations.

THEY ANSWERED AN AD

What can be done? Hope and pray, certainly, that swarming, zealous multitudes enter the teaching orders soon to fill the ranks that can only originate with the Catholic family. Hope, too, that many will find the same answer as Eve Tyler, the young woman we observed earlier leaving the Montgomery residence. A minute ad in the Catholic press posed the question to her heart: "OPPORTUNITY FOR WOMEN TO DEVOTE A YEAR OF THEIR LIVES TO GOD, AS UNPAID LAY TEACHERS IN ST. JUDE'S SCHOOL, MONTGOMERY, ALABAMA. Write Fr. Raleigh. . ."

How lofty, how glorious a way to show one's love for God and neighbor: to give one's newly minted skills, fresh from college, university, and practice teaching, to selfless service of the little ones! Heroically Eve made her decision. For her it meant an extra sacrifice: leaving her native northern state, traveling to surroundings totally unlike anything she had ever known, teaching in a parochial school for the colored. Not as much would be demanded of most unpaid lay teachers. The majority can teach children of backgrounds similar to their own, and not have to travel so far from home.

But for Eve there is joy in these extra sacrifices as well as the usual ones of long hours of class preparation, of teaching, of correcting papers, and of recording grades. In the evening she returns

to the residence shared by four other girls like herself whose shelter and food are provided by diocesan funds, but who receive no salary.

TO INVEST IN ETERNITY

Eve feels she does receive a kind of wage, however: she's laying up treasures in an unseen place, the only place and the only currency that really matters. It will always be there, credited to her account, whatever path she takes after the year is up. There are many paths open to her: teaching in a public school, marriage, teaching for pay in a Catholic school; the religious life, or even another year as an unpaid lay teacher in her present situation.

Eve is young, yet old enough to realize one year's salary is not very critical when many years lay before her.

She is young, yet wise enough to understand the true values, and to see this life in the light of eternity.

This year will there be more like her who can respond as generously to Christ's call: "Can you not watch one hour with me?"

May the answer be Yes!

* * *

The Catholic University of America's new rector, Rt. Rev. Msgr. William J. McDonald, will be installed April 16. Monsignor McDonald was named rector last December.

* * *

The Thomas More Association and Rosary College are sponsoring a symposium on "The Catholic Contribution to American Intellectual Life," at Rosary College, River Forest, Illinois, June 14-15, 1958.

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The Catholic Renaissance Society will conduct a symposium in modern poetry on the works of Eliot, Thomas, Auden, and Williams, under the sponsorship of Siena College, at the Sheraton-Ten Eyck Hotel, Albany, New York, April 7-8, 1958.

* * *

Catholic colleges and universities received \$4,888 of the \$31,068 in grants recently awarded by Time, Inc.

A BLUEPRINT FOR CHRISTIAN WOMEN

By Sister M. Chrysantha, O.S.F.*

A BLUEPRINT FOR WOMEN who are to distinguish themselves as Christian leaders involves much more than appears at first sight. Any woman—the most ordinary and commonplace—is far too complex for simple analysis. And thus it is not easy to formulate a blueprint of what constitutes a Christian woman without becoming involved in difficulties. A blueprint requires precision and accurate detail. A woman offers little opportunity for discovering either. Women have ever been, still are, and always will be the greatest mystery in the world.

WORLD'S GREATEST SINGLE FORMATIVE POWER

Women have also been, now still are, and ever will be the world's greatest single formative power. A woman is a leader, wittingly or unwittingly. Often she blights with tragedy the lives she touches; more often she uproots sorrow, cultivating happiness by her loving, selfless dedication. Countless women preserve and strengthen the ties of family life; others break them. Some women nurture saints, others sinners. Every woman either inspires or degrades others. No woman's influence is neutral. Eve and Our Blessed Mother are the two poles between which the pendulum of every woman's power swings. Eve's pride and rebellion are transmuted into humility and surrender through the Blessed Virgin's fiat which makes her the Mother of God and the Co-Redeemer of man.

The problem of understanding a woman's complex nature is not an easy one. Nor is it simplified by the articles and books pouring from secular presses. Many distort her portrait because the authors themselves do not understand woman's nature or her social status. Admittedly Catholic reference shelves have some excellent studies, although not always simplifying the current woman problem.¹ One would like to imitate the distraught Sir

*Sister M. Chrysantha, O.S.F., is on the faculty of the College of Saint Francis, Joliet, Illinois.

¹An excellent synthesis of important papal pronouncements concerning woman's status is William B. Faherty, *The Destiny of Modern Woman in the Light of Papal Teaching* (Westminster, Maryland: Newman Press, 1952); Eva Finkel, *Woman in the Modern World* (Chicago: Fides Publishers Association, 1956) traces woman's capacities to spiritual roots; John Fitzsimons, *Woman Today* (New York: Sheed and Ward, 1952) searches for the sources of her discontent and frustration today.

Philip Sidney in drawing up a blueprint for Christian women leaders. In sheer desperation he cried: "Fool, look in thy heart and write." A woman should certainly grasp her own mystery and power by an earnest inward look. But her inward look would never give her a Christian portrait of herself. Instead, then, this blueprint is formulated through the discerning lens of Our Holy Father's discriminating allocutions.

Pope Pius XII tells what a Christian woman is in an allocution often briefly called, *Your Destiny Is at Stake*.² Equally clear and concise are his qualifications of her in *Papal Directives for the Woman of Today*,³ and *Woman Today and Tomorrow*.⁴ There are also precise enunciations for a blueprint of a Christian woman in special addresses to working girls, women in industry, and to newlyweds. Because Our Holy Father's address, *The Cause of Peace*, is directed to a world union of Catholic Women's Organizations, it also deserves mention here.⁵

SEEKS NOT THE ROLE OF MAN

Who is this woman, this Christian woman whom Our Holy Father delineates? Obviously, she is not the feminist who has sought equality with men ever since Mary Wollstonecraft first proclaimed her rights after the Industrial Revolution. The Christian woman does not vie with men politically, professionally, or economically—matching her wits against theirs rather than with theirs. She may, however, be a political leader in her own right today for the betterment of society and politics just as the great St. Clothilde and St. Catherine of Siena were in theirs. A Christian woman does not identify herself with men in business or in public life except to preserve, promote, and improve human relations under the banner of Christian living. The feminists, "in a double fatal way," caused woman to succumb "as woman to a

² Pius XII, *Your Destiny Is at Stake; Woman's Duties in Social and Political Life* (Washington, D. C.: National Catholic Welfare Conference, 1945).

³ *Papal Directives for the Woman of Today* (Washington, D. C.: National Council of Catholic Women, 1947).

⁴ "Woman, Today and Tomorrow," *Acta Apostolicae Sedis*, XXXV (May, 1943).

⁵ *The Cause of Peace* (Washington, D. C.: National Council of Catholic Women, 1952).

very one-sidedness, to the mistakes and the dangers upon which the men of the period had sickened."⁶

The English and American feminists of the nineteenth century have not fashioned Christian women except by accident. They knew only a broken and distorted Christian tradition, transmuted as it was by hundreds of Protestant sects. They did not know what they were fighting for (nor do they now) when struggling for equal rights with men. Blinded by material prosperity, they did not see the blight of secularism eating away woman's God-given right to a personal dignity equal to any man's as a freeborn citizen of Heaven. When the "meaning of the eternal order" in the world had generally been destroyed "the degradation of the essential union between man and woman necessarily followed upon the disintegration of the whole fabric of spiritual life."⁷

HER DIGNITY LIES NOT IN PHYSICAL CHARM

Nor has a Christian woman kinship with those women whose physical charms are seductively glamorized by advertisers. Nor is she one whose starlit eyes gaze about rapturously for the approval of men and the envy of other women. The woman of fashion, for whom the veil of modesty no longer is a symbol, likewise falls short of true Christian womanhood. So, too, the All-American woman, Miss America of bathing beauty fame, falls far, far below the ideal Christian woman.

A Christian woman knows how she differs from a man physically and psychologically. She also knows her distinguishing virtues—loving selfless devotion and dedication, so intimately connected with purity and humility. She is profoundly aware of her tremendous power over others. How she can move men to action (for good or for ill) terrifies the conscientious Christian woman. She gives countless Christian touches to daily living. With Father Vann (who speaks eloquently of her in *Eve and the Gryphon*), every Christian woman knows she can "bring out either what is best or what is worst in men. They will perform herculean feats of bravery to win her, or they will cheat and lie and do crimes of violence; they will fight among themselves for her; for her sake they will become wise and strong and gentle, or they will sink into servility

⁶ Gertrude von le Fort, *The Eternal Woman*, trans. Marie C. Buehrle (Milwaukee: Bruce Publishing Co., 1954), p. 59.

⁷ *Ibid.*, p. 56.

and a degradation which in the end empties their manhood."⁸ A woman's power over others depends on her inner spirit. To the extent that she has within her "the heart of Christ," like Catherine of Siena, or "the pride of Lucifer," like wicked Jezebel, a woman will lead men either to heaven or to hell.

Great virtues distinguish a Christian woman. No one presents them more clearly than our present Sovereign Pontiff. Unmistakably he declares that "the entire woman question resolves itself into preserving and augmenting the dignity that woman has received from God." Thus modern woman finds herself among the children of her Heavenly Father in whose heavenly and earthly kingdom there is no discrimination between sexes. A Christian woman has human integrity. This she maintains wherever she finds herself, never bartering it for any price. Her human dignity equals any man's, without roots in honor, wealth, fashion, physical beauty, or personal charm. A Christian woman does not find herself a part of the "lost sex" or a member of "the second sex" where several recent authors place her.

CHRISTIANITY LAID FOUNDATION OF HER DIGNITY

Christianity was "the first to discover and foster in woman . . . the true foundation of her dignity."⁹ Under Christ's divine influence woman learnt to know her true dignity and to value it properly. Christ showed his contemporaries woman's feminine role in society. Under Christ's immediate and penetrating authority, Christian women were born into society—self-effacing and self-sacrificing, dedicated to temporal and spiritual motherhood, humble and pure women, inspiring unostentatiously as they co-operated when and where they could and might, but always in feminine roles. As Christian women, they led others without squandering their feminine virtues of gentility, love, modesty, and dedication. The Samaritan woman who met Christ at Jacob's Well is one of the most striking figures. She, like Magdalene, comes as a great sinner. Like Magdalene, she leaves, radiating Christ's love everywhere. Until she inspires her townsmen to heed Christ's words of salvation, she talks, works, prays, suffers. Another is dauntless Veronica who

⁸ Gerald Vann, *Eve and the Gryphon* (London: Blackfriars, 1952), p. 56.

⁹ Robert C. Pollock, *The Mind of Pius XII* (New York: Crown Publishers, 1955), p. 178.

pushes through the jeering crowd to give Christ a face cloth. And always there is Mary, His Immaculate Mother!

"That there is a mother of God, but no human father of God, is the most high privilege of the female sex," asserts Father Ketter in *Christ and Womankind*.¹⁰ Mary's fiat raises all women to the heights of spiritual motherhood and restores the sanctifying dignity they had lost through Eve. Mary's submission displaces Eve's rebellion; Eve had caused loss and punishment; Mary restores grace and salvation. Through the Incarnation, a woman becomes the first co-operator in God's plan of redemption, "just as a woman had been the first disturber of the divine plan of salvation." There is "no more glorious monument to the dignity of womanhood," according to Father Ketter, "than the altar in the grotto of the Annunciation at Nazareth, under which there stand in silver letters the words: '*Verbum caro hic factum est.*'"¹¹

Educators of young women may find additional patterns of true Christian womanhood among those women who walked holily along the ordinary paths of daily living during the Apostolic, Patristic, Medieval, and early Renaissance days. Valiant, self-effacing Christian women are there, women who "preserved and augmented their dignity" as they fearlessly practiced their feminine virtues of selfless loving devotion linked with great purity, humility, and dauntless courage. Long lists there are of great and sainted women. One finds the names of Mary Magdalene, Veronica, Perpetua and Felicitas, the queenly Helena, Clotilda, Elizabeth of Hungary and of Portugal. Countless virgins and mothers from all walks of life, women with glorious records, fill the annals of Christianity. Equally inspiring are the lives of St. Monica, St. Catherine of Siena and Teresa of Avila and those that reach into our own days when the register includes Louise de Marillac and Maria Goretti. Many suffered and others died rather than forfeit "the dignity that woman had received from God," a dignity so essentially every woman's that Our Holy Father has asked every woman living today to devote her energies to help restore, preserve, and augment that dignity. "The entire woman question" resolves itself into this.¹²

¹⁰ Peter Ketter, *Christ and Womankind*, trans. Isabel McHugh (Westminster, Md.: Newman Press, 1952), p. 202.

¹¹ *Ibid.*, p. 213.

¹² Pius XII, *Your Destiny Is at Stake*, p. 3 *passim*.

CHRISTIAN WOMAN MUST BE WISE AND STRONG

If modern women are to preserve, restore, and augment their own womanly dignity and that of others, their norms for measuring that dignity are the Christian virtues, chief among which, according to Our Holy Father, is "an intelligent living faith." They also need great "initiative and daring," a great "sense of responsibility . . . fidelity, moral strength," an extraordinary "spirit of sacrifice and endurance of all kinds of suffering . . . in a word . . . heroism" to face squarely the issues in our secularized society.¹³ It is not enough for women "to be good, tender, generous"; they must also be "wise and strong."¹⁴ The virtues outlined by Our Holy Father compare perfectly with those practiced (often heroically) by the saintly Christian women of every age. That Christian ideal is often lost sight of in Christian blueprints of higher education for women. And yet, it should not be. Pope Pius XII solemnly declared that "the problem regarding woman, both in its entirety as a whole and in all its many details, resolves itself into preserving and augmenting that dignity which woman has had from God."¹⁵

The qualities for leadership in a Christian woman are simple but basic. "Every woman," in the words of Pius XII, "is made to be a mother: a mother in the physical meaning of the word or in the more spiritual and exalted but no less real sense."¹⁶ As Our Holy Father envisages a woman's leadership, she will always "see all the problems of human life only in the perspective of the family" and from a mother's point of view.¹⁷ Thus she is not only the guardian of family life but also the protector of social life. No matter where she finds herself socially, professionally, or politically, a Christian woman always will try "to protect the dignity of the daughter, of the wife, of the mother." She will also help women preserve and stabilize their own womanly position and to restore it, if need be. "Every woman has then, mark it well, the obligation, the strict obligation in conscience . . . to go into action . . . to hold back those currents which threaten the home . . . to oppose

¹³, *Papal Directives*, p. 3.

¹⁴ *Ibid.*, p. 4.

¹⁵ Pius XII, *Your Destiny Is at Stake*, p. 3.

¹⁶ *Ibid.*, p. 6.

¹⁷ *Ibid.*, p. 6.

those doctrines which undermine its foundations, so as to prepare, organize and achieve its restoration."¹⁸

MUST LEAD MEN TO HOLINESS

As the basic unit in society, the Christian home is to transform our secularized society into a Christian one. Both the family and society are in the hands of Christian women. "What must be done is to unite and to direct the living zeal of all toward the saving of the education of women and of the Christian family."¹⁹

Pope Pius XII links the breakdown of family life with the "linguishing faith and fear of God, of piety and conscientiousness, the infiltration of materialism." Likewise does His Holiness link the restoration of family life with the sanctification of the individual. And who is that individual? First and foremost stands the Christian woman. She is the leader. Holy herself, she leads others to holiness.

Christian women are to change this masculine and topsy-turvy society into a Christian one, where God's love will again re-unite men, nations, and races under the Fatherhood of God, eliminating completely the struggle for identification with men. Possessing a deep spirituality themselves, modern Christian women, like dedicated mothers, will work, suffer, and pray until they can "bring men to an appreciation of heavenly things." They will, to quote Our Holy Father, "induce them gently toward austerity, or at least to a seriousness and moral uprightness of life." All over the whole world Our Holy Father asks Christian women "to irradiate the spirit of gentleness, the sense of fraternity among all children of God; the consciousness of renouncing unlawful riches," but such women must themselves be "the first to renounce a luxurious standard of living."²⁰ Like Dante's Beatrice, who symbolizes saintly womanhood, they are to inspire men to live holy lives. Like Monica, they are to lead them to repentance, and then, like dedicated mothers, to withdraw without expecting the plaudits of men.

Father Vann believes "the saint consecrates and sanctifies because he is never offended or scandalized . . . and he is never offended

¹⁸ *Ibid.*, p. 9.

¹⁹ Pius XII, *Papal Directives*, p. 5.

²⁰ , *The Cause of Peace*, p. 6.

or scandalized because he does not know sin."²¹ If Christian women are to share in the redemptive role of Mary's spiritual motherhood and give birth to a Christian civilization, they "must have . . . the untarnished vision of Mary the Girl" and "the deep, compassionate wisdom of Mary the Mother." They must "be brave enough and strong enough to go down into humanity's squalors" and there suffer for "humanity's rebirth."²²

CHALLENGE TO CATHOLIC EDUCATORS OF WOMEN

All this adds up to one and only one total. The women we teach in our colleges are the greatest single power in history (either for good or for evil). Women have been blamed for the complex social-psychological situations in which the world finds itself today and for the unhappiness surrounding the modern era. One must recognize, however, that there is a concerted movement abroad to help women understand themselves and to help them restore a correct balance between men and women. Certainly, every college, dedicated to the education of women, should try to instill in its women an appreciation of their womanly dignity, of man's and society's need for womanly women, and of man's and woman's need of a return to God.

As one envisages the future, one hopes that Catholic education will mould enough Christian women in our generation to restore peace and order into family life, to inspire enough Christian women to be heroic enough to dedicate themselves to the restoration of a Christian society. Should that happen, future historians will look into our age just as Henry Adams looked into the Golden Ages of Faith. When he stood in the great Exposition Hall of Paris in 1900, where the power of the machine was fiercely exhibited, he calmly said: "All the steam in the world could not, like the Virgin, build Chartres." Why cannot the women who graduate from our Catholic Colleges again inspire men to realize that man and society and nations cannot live by technology alone, that more bombs and more missiles and rockets cannot bring peace. When scientists themselves admit that the world is at a crossroad, why cannot educated Christian women lead them toward human brotherhood and peace!

²¹ Gerald Vann, *The Water and the Fire* (New York: Sheed and Ward, 1953), p. 142.

²² *Ibid.*

Why cannot Catholic Colleges for women take hold of their primary responsibility? Why cannot Christian women's efforts culminate in the redemptive role of Mary? Such a role is theirs if they take seriously the words of Pope Pius XII.

Never before in the history of civilization has anyone given so precise a blueprint for women as Our Holy Father. Never before has such a stirring challenge and opportunity been offered to Catholic educators of women in colleges. Nor has the secular world ever before been so alarmed or groped about so feverishly for answers to the question of woman's status in society.

The teachers in colleges for women are those to whom Our Holy Father looks to "accept the role of guides" for women the world over. "Where," asks His Holiness, "where can bewildered woman find the courage to face unflinching moral demands surpassing purely human strength?"²³ She needs the help of "Christian education." Never before have the faculties of Catholic colleges for women been given so great an opportunity to justify their existence as women's colleges. "The fate of the family, the fate of human relations" and the destiny of every woman attending our college is in our hands. A re-examination of the aims for which colleges for women stand certainly is in order!

* * *

St. Ambrose College, Davenport, Iowa, announced a new salary schedule for lay faculty members ranging from \$4,200 to \$5,000 for instructors and from \$6,300 to \$12,000 for full professors.

* * *

The U. S. Office of Education reported last month that average faculty salaries in public institutions of higher education range from \$5,110 for instructors to \$8,530 for full professors in comparison to about \$4,230 for instructors and \$7,360 for professors in private institutions.

* * *

According to the new salary scale at St. Joseph's College, Collegeville, Indiana, full professors will get from \$9,000 to \$15,000, associate professors \$7,000 to \$9,500, assistant professors \$6,000 to \$8,500, and instructors \$5,000 to \$7,500.

²³ Pius XII, *Your Destiny Is at Stake*, p. 9.

THE FINE ARTS IN EDUCATION

By Frater Cyprian Hibner, O.Carm.*

WALTER KERR STATES that "art is, quite simply, a spiritual food essential to the human diet."¹ This declaration is based on the necessity of nutrition and growth for the whole man. Art provides, for certain portions of human nature, values that cannot be supplied by any other food. There are two questions, however, that immediately present themselves. What specific values do the arts have? And how are they to be presented in the school? These are the two questions this article attempts to answer. First, consideration will be given to the values and effects of the arts in education; then a workable program of art education will be suggested.

Education in the arts inevitably leads a well-disposed pupil to an appreciation of beauty through esthetic experience of a greater or lesser degree. This, in turn, produces certain perdurable effects within the personality and conduct of the individual—a true humanization. Such an argument can be found as far back as St. Augustine and John Ruskin, in the contemporary philosophical writings of Jacques Maritain and Jaime Castiello, and among such diverse personalities as Charles Judd, Paul Furfey, and Edward Leen. The case for art in education necessarily rests upon the value of these results for the student; any scholastic subject is only as worthy of its inclusion in the curriculum as its intellectual or vocational fruits.

PHILOSOPHY OF BEAUTY

Art is primarily the expression of beauty. In order, therefore, to understand the effects of art in education, it is necessary to understand first, at least to some degree, the philosophy of beauty. St. Thomas describes beauty in his classical expression: *Pulchra dicuntur quae visa placent*.² Those things are called beautiful which

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¹Walter Kerr, *Criticism and Censorship* (Milwaukee: Bruce Publishing Co., 1954), p. 1.

²St. Thomas Aquinas, *Summa Theologica* (London: Burns, Oates and Washbourne, Ltd., 1927), VI, p. 320.

please when seen. He further stipulates that there are three conditions for beauty, namely *integritas*, *proportio*, and *claritas*—integrity or perfection, due proportion or harmony, clarity or splendor.

Beauty may or may not be a distinct transcendental; the point has been a pivot of controversy for centuries. Whether it is or not, it is necessarily related to the true and the good. The truth is found in the knowledge, the vision of beauty (*visa*); whereas the goodness is in the quiescence of the appetite, the pleasure (*placent*). Consequently, the lasting effects of beauty upon the individual through art pertain to truth, hence the intellect, and to goodness, hence the will. The flowering of these two transcendentals and the consequent development of the corresponding human faculties are significant elements in a discussion of the value of art in education.

The fruits of art education can be divided under the two major groups of effects: personal and practical. The former refer to personality development, the latter to conduct. They may be outlined as follows:

I. Personal effects (personality):

- A. Increased knowledge of creation and God.
- B. Refinement of taste and manners.
- C. Integrated development of the whole man.

II. Practical effects (conduct):

- A. Greater appreciation of moral standards.
- B. Preparation for future adaptation of self
 - 1. to abstract thought and studies,
 - 2. to social environment.
- C. Preparation for more valuable use of leisure time.

Not all these values are of equal import, nor is the group listed necessarily exhaustive. But considered and weighed together, they afford persuasive proof of the advantage of the arts in education.

PERSONAL VALUES OF ART EDUCATION

The first of the personal effects, increased knowledge of creation and God, is evident. An acquaintance with the arts educes from the student an understanding of beauty, an awareness of its presence in the world around him. From this new wellspring of insight flow truer knowledge and a fuller comprehension of things. The same process ultimately leads one to the Creator, Who is able to

be better known through the reflection of His Beauty in creatures. Pope Pius XII, in his address, "The Function of Art," clearly shows this relation of art to religious faith. "The function of all art lies," he states, "in breaking through the narrow and tortuous enclosure of the finite, . . . and in providing a window to the infinite."³ He goes on to say that "souls ennobled, elevated and prepared by art, are thus better disposed to receive the religious truths and the grace of Jesus Christ."

Besides the knowledge gained through art's relation to beauty, there is a significant lesson for students contained in the very artifacts themselves. It is the truth of the cosmos of civilization, which fact students often fail to grasp within their limited intellectual vistas. In *Teacher in America*, Jacques Barzun discusses this artistic phase of the broadening of the self-concept:

Now the very reason why art is worth teaching at all is that it gives men the best sense of how rich, how diverse, how miraculous are the expressions of the human spirit through the ages. The communicative power of artistic forms that are utterly unlike, and perhaps at first repellent to the beholder, shatters the provincial assumptions which nearly all of us inherit—namely, that our ways of speaking, singing, and feeling are the only human ways, all others being outlandish and probably meaningless.⁴

Refinement of taste and manners is a second effect of education in the arts, and a more important one than is generally conceded. The objection is often raised that these traits are not meant to be inculcated in the average person. But such a notion seems to be an evasion of the problem rather than an answer to it. Perfection is of the whole man. And the perfection of one part contributes to that of other parts, as well as to that of the whole. In this case, for instance, there is a definite nexus between a man's appreciation of natural goodness and his love of supernatural goodness, between humane refinement and moral sensitivity. In the practical application of any perfection, of course, one must necessarily admit degrees, for the most part dictated by circumstances. But no student is to

³ Pope Pius XII, "The Function of Art," *The Catholic Mind*, L (November, 1952), 697.

⁴ Jacques M. Barzun, *Teacher in America* (Boston: Little, Brown & Co., 1945), p. 119.

be denied the maximum development of his potentialities.

The refinement of taste and manners is the almost exclusive result of an appreciation of beauty. Familiarity with concrete expressions of the beautiful leads one to a love of beauty in all things, to joy in its presence and desire in its absence. Personal taste and manners thus acquire a polish that corresponds to this love.

The third effect on personality is the integrated development of the whole man. The human being is a creature of multiplicity. Consequently, the educand receives many types of training, each of which is primarily concerned with a specific phase of formation. Liberal arts perfect mainly the intellect and the internal senses of imagination and memory; science, the intellect; morality, the will; physical exercise, the body. But besides this diversity of man's existence there is the more pertinent element, the pervading unity of his being. It is this essential unity that the fine arts develop into a conscious harmony within human action. Art demands the function of the whole man—intellect and will, emotions, imagination and memory, the conscious and the sub-conscious.

PRACTICAL VALUES OF ART EDUCATION

The first of the practical effects of art education is a greater appreciation of moral standards. This appreciation is a sequel to the refinement of taste and manners discussed above. It is a product of the inter-relation of the beautiful and the good. A sense of the beautiful, once inculcated in a person, colors more and more of his personality and life, bringing him to an admiration and imitation of moral beauty. On the other hand, one who does not apprehend the beautiful in nature and art is seriously threatened with the possibility of being unable to appreciate the beautiful in conduct, of missing the stimulus of nobility in others. His own actions are likely to reflect the mediocrity and vulgarity of his undeveloped sense of the appropriate. The differentiating factor is a love of beauty, through which one becomes aware of expressions of the transcendental in the lives of saints and aware of conformity to the Divine Will. Jaime Castiello, S.J., in *A Humane Psychology of Education*, concludes that "heroism is simply moral beauty. Thus the cult of the beautiful, when carried on in a healthy virile way, is the most social of all training."⁵

⁵ Jaime Castiello, *A Humane Psychology of Education* (New York: Sheed and Ward, 1936), p. 93.

Preparation for future adaptation of self is a second conduct effect. Whether students intend to pursue higher education or to take their places in the world of labor immediately after high school, they will be better prepared for adjustment through an education in the fine arts. Art education as a training of the mind for further abstract thought and study is often overlooked or disregarded. Yet it is quite significant. A full study of the sciences, both speculative and empirical, is not possible until a certain facility for abstraction and a sufficient maturity of mind have been acquired. However, the artistic approach is available prior to the attainment of these conditions; for it is intuitive, simple, and easy to grasp. This approach gradually forms the mind in the processes of abstraction, insight, and judgment. Moreover, the artistic presentation communicates a love of the realities and an interest in the investigations, which are to be studied by the students later.

Similarly, because of an education in the arts, the student who concludes his formal education after high school is better fitted to accept his full status in society. Through the arts he is prepared for an intelligent, humane adjustment to the environment which he will enter. To a great extent his adapting of self will include the other personal and practical effects discussed in this article.

The final effect of art education upon conduct is the opportunity for more valuable use of leisure time. The rising standard of living is ever increasing the amount of time that men have for recreation and relaxation. But society never attempts to ennoble the use of this time or to bring men to its proper employment. Is not the use of leisure as important as the time itself? St. Thomas writes: "No man can exist without pleasure, and when he cannot enjoy the pleasures of the spirit he seeks those of the flesh."⁶ Through the arts "the pleasures of the spirit" are made possible. By this means men are inclined toward a search for the true, a love of the good, and an enjoyment of the beautiful.

These, then, are some of the more obvious, direct benefits of education in the arts and their appreciation. As has been stated previously, the list is certainly not exhaustive. But from the variety of the conclusions, one can begin to estimate and understand the value of art in education. It is, in a word, that of humanization.

⁶St. Thomas Aquinas, *loc. cit.*

ART ESSENTIAL TO SECONDARY SCHOOL

Once the educator is convinced of the importance of the arts in the school, he is faced with the problem of finding a place for them in the curriculum, extracurricular activities, and general environment of the institution. The solution is not a simple matter of theory, nor is the desired effect easily achieved. The proposed program must be both eminently practicable and sufficiently extensive. It must be subservient to the curriculum, in order to preserve the traditional goal of the school, yet independent and autotelic, to accomplish its proper end. Finally, it must be of benefit to the student body as a whole and at the same time advantageous to the talented few. No amount of theory of itself can answer all the problems. Ineluctably, therefore, the ultimate solution must be the result of experiment and empirical knowledge.

Although trial and error are the determinant for the art program in the school, theory remains the skeleton upon which the flesh of practice is hung. Theory also serves, to a great extent, as the initiative necessary to overcome the physical law of inertia so dear to man. Hence, the following pages contain both a discussion of the subject and a few practical suggestions. Moreover, the study is primarily concerned with the secondary school precisely because this level of education is the one that, while most neglecting the arts, has greatest need of them. That is to say, the years of adolescence are, in many ways, the most permanently formative of a person's life. As a result, to deny the student during these years an "education for humanization" is, for the most part, to force him to be less a human being during the rest of his life. Furthermore, high school offers many their last years of formal education; for the rest it must lay a firm preparatory foundation for further study. In either case the effects of art education are pertinent.

For any program of this type, it is essential that the administrator and the entire faculty of the school realize the purpose of and desirability for so integrating the fine arts into the curriculum and the other facets of the educational format. The purpose is not to make creative artists of all the students. Much less is it merely to fulfill the idealistic dream of a few eccentric artist-educationalists. The arts are to have their place in the school to educe from every student an awareness of beauty which leads to true humanization.

Therefore neither artistic appreciation nor creation is to be considered the ultimate objective of this education.

INTEGRATING ART WITH OTHER SUBJECTS

The program will not be a simple process of adding seven courses to the curriculum, one for each of the fine arts. Some of the arts can be taught directly, others better indirectly. This twofold manner of presentation is necessary because of the nature of the various arts and their particular phases. The practical application of the specific arts to the direct and indirect methods is discussed further on in the article. It should be noted here, however, that direct presentation refers to the subject of the arts as both the actual material of courses and extracurricular activities. Indirect presentation, on the other hand, includes both the uniting of the arts with other subject matter and the artistic environmental influences.

Another reason for so dividing the study of the arts is at least partially to solve the problem of compulsory and elective courses. Basically it is a problem of knowledge being bantered back and forth between its own intrinsic worth for the student and the individual's insidious self-will. The solution is a discreet compromise. Some subjects are required; others are left to the pupil's choice. Similarly, the arts have a definite value for the student, but they cannot penetrate a closed mind. Consequently a truce must be made. Some of the material can be transmitted to the individual indirectly through other compulsory courses and the school environment, while further knowledge is able to be taught directly in elective courses. It seems to be quite necessary that art permeate those compulsory courses that lend themselves to it; whereas, with the one exception of literature, it seems that those courses which teach the arts directly should remain elective. To encourage these latter classes and extracurricular activities, there might be adopted a plan of having one period a day assigned for the electives and activities, during which time the student would either attend some class or have a study period.

Again, the program cannot be a mere adjunct to the *status quo* but must be carefully worked out and integrated into the curriculum, extracurricular activities, and environment. For another major problem of student psychology immediately presents itself to both the theorist drafting a program of the arts and the administrator

adopting such a plan. One might, for the sake of study, dichotomize the student body. There is the majority, who have little interest and will probably receive a bare minimum of education in the arts, and the minority, who are esthetes in the most liberal sense of the word. Now, if the elective courses are, or are considered by the students to be, special classes for the "esthetic elite," then only the minority will attend them. Although this minority may learn much, it is the average student who most needs this education and may never have the opportunity again. If the courses are, or again are considered to be, catchalls and "cheap-credit" subjects, then the majority will attend and the esthetes will not. The classes will be considered mere "flunky courses" and will necessarily depreciate in quality. In the first case the program fails the majority who most need the training; in the other it fails the artistic few who reap the greatest fruits from it, percentage-wise.

The problems just discussed, as well as nearly all others, depend for their solution upon (1) a well-wrought educational plan and (2) an enthusiastic endeavor on the part of the school's faculty. In fact, just as the final and permanent draft depends on the experimentation of the school, so too the full success of the program depends on the co-operation of the entire faculty. Similarly, the success of an individual course rests in the hands of the dedicated teacher. Inevitably, the value that the faculty sets on the program is the value that the student body will give it. And judging from the adverse opinions of many educators today, one is forced to seriously consider the need for teacher orientation in the arts, prior to any consideration of a student program.

PUTTING ART INTO SCHOOL ENVIRONMENT

An essential factor of indirect art education is the school environment. However, there is little need to discuss the problem at any great length, because the situation has been faced rather well by the schools throughout the nation. Catholics, though, might here learn much from their brethren of public school administration. To a great extent their success in this area can be accounted for by higher budgets in the public school systems. But beauty is not, by any means, directly proportional to financial output. The functional design can be both economically reasonable and esthetically attractive. Where money is necessarily a factor, one can always

apply the principle: a few of the fine is worth more than a myriad of the cheap. As an example of "using your head" artistically, the case of one Catholic school administrator might be cited. He had various adjoining corridors painted in different but complementary colors. There was no added expenditure; yet the combinations were attractive and the effect refreshing. All one ever needs to achieve environmental beauty, beyond the money required for the commonplace and unattractive, is good taste and practical judgment. This dictum applies to both interior and exterior decoration—landscaping, classroom lay-out, color harmony, statues and pictures.

As was stated previously, the arts should be incorporated both directly and indirectly into the secondary school's organization. Some of the arts will receive greater emphasis than others, but all should find a place in the school. Each has its own contribution to make to the education of the individual. The remainder of the article is devoted to a few suggestions in reference to each of the fine arts individually.

LITERATURE AND COMPOSITION

Of all the arts, literature receives the most attention in every school. But too many are the literature classes that shift the emphasis from the art itself to the field of history. The life and history of the authors is certainly proper to the high school course; yet they should form more of the obiter dicta than the main body of the material. The essence of the subject should be the works themselves, the particular spirit of each literary age, and the characteristics of the various schools and authors' styles. It is the literature that is going to leave a lasting impression and form an appreciation for the student, not historical facts about the authors.

In the literature course there should also be opportunities for creative writing in both prose and poetry. Such occasions are provided by the fact that in the secondary school literature and grammar are usually combined into a single course. But the composition should not be aimed only at proper self-expression; it should also produce a greater appreciation of the perfection of the classics. Hence, it is worth while to have the student compare the qualities of his work with those of the masters, and thus learn to admire, if not to imitate.

Drama, as literature, can be studied with the other genres in the

English class. As theater, it should be group read and enacted in English and speech classes. Its fullest expression, then, must be found in extracurricular speech activities and school plays, which should always be held in the highest esteem by faculty and student body.

MUSIC AND DANCE

Music is best introduced into the curriculum through an appreciation course. Thomas Whitney Surette, who is really the father of the music appreciation course, had only two principles: the direct experience of good works and relevant information for their understanding.⁷ The class should listen to the classics, discuss and compare their characteristics, and learn a little of the composers' lives. The course is actually an initiation to music for most pupils; therefore, it should begin with the lighter and more popular works, gradually progressing to the more strictly classical. These classes should be comparatively small, so that there is ample possibility for student participation in discussion. The art of conversation and social conduct, as well as music appreciation, can be thus inculcated. A further understanding of music can be fostered through school choirs, bands, and orchestras. Where conditions permit, it would be advantageous to have music played over the public address system during lunch and study periods, before and after school. It should be of a light or semiclassical vein, perhaps chosen and operated by the students themselves.

As an example of music education and refinement of personality carried on beyond the four walls of the school, the success of one priest principal in a Midwestern boys' high school deserves mention. Periodically throughout the school year, he purchased a block of fifty or more tickets to a local concert and reserved places at a "high class" restaurant. The students would have dinner and then proceed on to an evening of music. The value of these experiences is obvious. How many of these students would otherwise have thought of attending a concert? The program might, also, advantageously be extended to permitting the students to make these occasions semiformal dates. Again, how many would themselves suggest such an evening's entertainment when making arrangements for a date?

⁷ Barzun, *op. cit.*, p. 123.

The dance, in its appreciation and theory, should be studied in the music appreciation course, when particular ballet music is considered by the class. However, to achieve the practical effects of the dance, girls can be given classes in the basic elements of ballet, rather than gymnastics; whereas boys could be taught the more graceful and rhythmic gymnastics instead of mere exercises.

PAINTING, SCULPTURE, AND ARCHITECTURE

Painting and sculpture, in regard to schools and classics, could be included in the history courses. These arts form a definite part of a people's culture, and as such find a place in the history class. The primary opportunities for an understanding of painting and sculpture, though, would be found in the student's art club. It should offer the individual an outlet for self-expression and for discussion of theory. Consequently, the director must be sufficiently trained for his work. Quite often such a club is directed by one who is entitled "moderator," and who actually is no more than the group's official bouncer!

Architecture might be incorporated into mechanical drawing and geometry courses, as well as into the history courses. Such work will maintain the essential purpose of the subjects, yet bring the student to a greater appreciation of the artistic and beautiful in architecture, plus a more tenable understanding of proportion and symmetry. Instead of merely drawing lines and triangles, let the students see them exemplified in famous buildings and bridges; let them see the theory in practice.

A COURSE IN GENERAL ART

All the arts, finally, should be synthesized in a single course that might be called "Culture and Civilization" or "Our Cultural Heritage." Perhaps it should be entitled "General Art," to parallel the general science course common to most high schools. It might thus be more palatable to the average educator. At any rate, the course should be composed of both lecture and workshop periods. The beautiful would be the core of the subject; the material would include a study of each of the arts. The course could be for either one or two years of study. The class periods would be spent on each of the arts successively, in discussion of their theory and masterpieces. The

workshop would provide for audio-visual learning and actual experience in creative writing, musical composition, painting, and sculpture.

Much the same as any laboratory, the workshop would be equipped with examples and materials. There would be copies of famous paintings, replicas of sculpture and architecture, phonograph records of musical masterpieces, selected volumes of literature borrowed from the library, plus all the necessary materials for creative activity. It might be stressed again that the purpose of such class work is not to develop professional artists; it is to give students some experiential appreciation and the "thrill" of creation. These are of singular importance in the process of humanization. And such a class may be the only opportunity of this kind for many of the pupils.

The teacher's task in a general art course would be to become as inconspicuous as possible. In the class period he should abandon the lecture method as soon as possible and evoke worthwhile discussion among the students. In the workshop he should allow liberty of perception and creation, without the license of chaos. However, in the beginning, direction and instruction are quite essential for any profitable labor. This process of increased student participation probably would be able to be completed only in a two year course of general art. But the important thing is for the student's eyes to see, his ears to hear, and his hands to touch and work. Once again the qualifications of the teacher are of the utmost importance. He must be well trained, interested, and enthusiastic. The ideal situation is to have several instructors for this class, each a specialist in one particular art form. Perhaps even outside professionals could be invited to instruct the students in the material of their specific fields.

CONCLUSION

There are undoubtedly many more things to be said, ideas to be proposed, problems to be raised and solved. The foregoing is only a survey of the fine arts in education. But to close the discussion as it began, with Kerr's analogy, there most certainly is a nutritional value to the "spiritual food" art, and this dish can be prepared and served with a modicum of inconvenience on the part of the educational chef.

THE ROLE OF UNESCO IN THE PROMOTION OF INTERNATIONAL UNDERSTANDING

By George F. Donovan *

THE STRUGGLE TO WIN THE MINDS of men is a constant reality common to peoples and to nations today as it has been for centuries. At the moment the cold war has intensified this conflict. On another date there may be the same or a different emphasis. A vehicle vitally active in facilitating the means and the leadership essential to the success of the forces of freedom and justice in the present world intellectual crisis is the United Nations Educational, Scientific and Cultural Organization, more familiarly known as UNESCO.

From its foundation UNESCO has made mistakes and has been censured. Nevertheless, it has made progress and is continuing to plan programs which merit the serious attention of both critics and friends. Representations of this mixed reaction are found in the opinions of Paul De Visscher, professor at the Catholic University of Louvain and a delegate of the Belgian Government to the UNESCO General Conferences in Mexico (1947) and Paris (1949). After a review of the factors of strength and weakness in UNESCO, De Visscher declared:

The mistakes inevitably committed by UNESCO in drawing up its programme and in carrying it out are due less to preconceived ideas than to lack of true information about public opinion. The same applies to the moral and religious side of the programme. May we repeat: to remedy this state of affairs Catholic bodies must go to UNESCO and put forward their criticisms and resolutions. But this requires careful preparation and collective action.¹

What was true back in 1950 is equally applicable today. It is the purpose of this paper to identify this global-wide association in terms of values and programs which are not perfect in their practical

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¹ Paul De Visscher, "The Spirit of UNESCO," *Lumen Vitae*, V (January-March, 1950), 53.

operation but which lend themselves to study, appraisal, change, and improvement.

Despite the difficulties UNESCO has had in the past—and, for that matter, still continues to have—it has accomplished much in the development of international understanding. To expand this last thought will be the central theme of this brief study. A word on the foundations of UNESCO, the enumeration and explanation of certain, though not necessarily selected, areas of implementation of this stimulus of good will throughout the world, a discussion of programs of special interest to institutions of higher education, an analysis of the Catholic position, and a concluding statement provide the framework for what is to follow in this presentation.

ORIGINS OF UNESCO

Western culture has long been accustomed to the free movement of scholars. The last one hundred years marked the rise of organized international groups whose aim was to encourage intellectual interchange. Prior to the First World War, during the period between the First and Second World Wars, and in the last years of World War II, international activity in cultural co-operation increased.

So it was only natural along with the creation of the United Nations, the over-all international body, to see steps taken to initiate negotiations leading to a number of specialized agencies including UNESCO. A United Nations conference for the establishment of an educational and cultural organization was convened in London, in November 1945. Following ratification by the necessary twenty member nations, including the United States, the Constitution of UNESCO came into force on November 4, 1946. On July 30, 1946, Congress authorized United States acceptance of membership in the organization.

The United States has been directly related to the organization from the first days. The American Government participates in the general conferences, the policy-making sessions, and is represented in the membership of the executive board. The present director-general, Luther H. Evans, former librarian of Congress, was appointed in 1953 for a term of six years.²

² *Basic Documents: UN Educational, Scientific and Cultural Organization*, Department of State Publication No. 6364 (Washington: U. S. Government Printing Office, 1956), p. v.

In simple language the principal motives behind UNESCO are spelled out in Article I of the organization's constitution as follows: "The purpose of the Organization is to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion, by the Charter of the United Nations."³

Of course these aims mean very little if they are not put into practice. This translation from the ideal into the realistic program constitutes the major challenge to UNESCO's attempt to genuinely promote world understanding. At this point are cited developments and programs that have led to or will encourage international understanding. Among them are: the National Commission, the Declaration of Human Rights, Cultural Exchange, and Protection of Cultural Property.

NATIONAL COMMISSIONS OF UNESCO

UNESCO is in a sense a governmental body since it is so closely related to the United Nations and is supported and controlled by the governments holding membership in it. Yet it is influenced by major considerations that are not primarily governmental in character. One such factor is the work of the National Commission. In the United States the commission performs certain constructive functions: advises the U. S. Government on UNESCO matters; is consulted on the appointment of U. S. delegates to UNESCO; advises with the U. S. delegates to UNESCO on UNESCO matters; serves as a liaison with U. S. organizations, institutions, and individuals who are interested in, or are co-operating with UNESCO; and promotes an understanding of UNESCO among the people of the United States.

The commission is truly representative of the voluntary leadership of the United States. Of the one hundred persons who may be members, sixty are to be representatives of national voluntary groups active in educational, scientific and cultural matters. Not more than ten members may be officers or employees of the United States Government and not more than fifteen persons may be represen-

³ *Ibid.*, p. 8.

tatives of State and local governments. Furthermore, the important Committee on Membership consists of five persons, three of whom are chosen from among representatives of voluntary associations. This recognition of the principle of voluntarism in the commission has produced fruitful dividends in the form of increased interest in UNESCO among private cultural organizations and leaders, a better informed discussion of international matters, the creation of a selected manpower pool from which personnel were picked to participate in UNESCO programs, and the opportunity for private higher education to make an impact on the public educational life on the international level.

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

UNESCO has the task of distributing information on the fundamental document known as the Universal Declaration of Human Rights. This Declaration was approved by the UN General Assembly in 1948 with the full support of the United States. The principles listed in this statement closely parallel the U. S. Bill of Rights. In many parts of the world, however, their application is still to come. Even in the U. S. there is progress still to be made.

UNESCO through pamphlets, displays, observance of December 10th annually as the anniversary of the adoption of the Declaration, and co-operation with schools and colleges on programs concerned with teaching respect for human rights has gone a long way in establishing good will among the peoples of the world. As our own Freedom Train recalled to American youth and all Americans the platform of ideals on which this nation was founded, so too, is this mission of UNESCO designed to further the spread of dedication among the young people of the world to a new and higher set of values. Certainly such an effort should create the hope that good will and peace are attainable by the human race in spite of the Iron Curtain.

AREAS OF CULTURAL EXCHANGE

Areas of international cultural exchange indicative of UNESCO's leadership in the encouragement of global harmony are: publications, stimulation of contributions from professional groups, programs calling for the pooling of resources of two or more nations,

and the holding of conferences to co-ordinate East-West thinking and discussion.

Of the many published works planned to increase the exchange of persons and ideas only two are chosen to illustrate the purposes of this paper: *Study Abroad* and *Teaching Abroad*. The former, printed in English, French, and Spanish, gives very complete information on more than 45,000 scholarships, fellowships, and other opportunities open to teachers, students, and others, for work and study in countries other than their own. This guide is probably the most complete and accurate of its kind in the world today. The second book, *Teaching Abroad*, in English and French, lists university staff members who wish to find teaching posts overseas. These and other works provide the data from which contacts, personal and professional, are being made all over the world.

A second way UNESCO has stimulated the growth of international intellectual communities is seen in the techniques employed to establish ties among existing world-wide professional associations such as the International Council of Scientific Unions and the International Federation of University Women. In addition UNESCO has aided in the founding of some twenty international bodies, including the International Association of Universities and the Council for International Organizations of Medical Sciences.

Over and above particular programs to which it may be committed UNESCO lends encouragement to the formation of research or other projects the nature and size of which are beyond the capacities of any one nation. Highlighting this development is CERN, the European Organization for Nuclear Research, a co-operative effort in which twelve European countries have joined to explore peaceful uses of atomic energy.⁴

The East and West are looked upon as the two poles of civilization. Today the peoples of the West do not have a sufficient knowledge of the contributions the East has made to the cultural heritage of mankind. On the other hand, the Eastern nations in their rush to raise their political and economic standards may minimize to the danger point their own cultural traditions and at the same time both the East and the West may overlook the lasting values of Western culture. To offset this possible gap UNESCO has spon-

⁴U.N. Educational, Scientific and Cultural Organization: *An American View*, Department of State Publication No. 6332 (Washington: U. S. Government Printing Office, 1956), pp. 26-27.

sored in the past five years a series of studies and conferences among leading scholars of the two major areas. Out of these efforts has come one common basic understanding that fostering, protecting, and appreciating cultural diversities will lead more and more to the acceptance of fundamental values concerned with the dignity and the freedom of the individual.

SIGNIFICANCE OF UNESCO IN HIGHER EDUCATION

Mention has already been made of UNESCO's interest in the International Association of Universities. Through the International Universities Bureau, aid to needy institutions of learning, regional scientific establishments that work closely with nearby universities, the more than five hundred college and university teachers who are members of national commissions, and the growing number of scholarships, UNESCO is playing an important role in higher education. Of special help to teachers and librarians are the publications which are planned to be of service in the classroom and the laboratory. Deserving citation are studies and periodicals in the social sciences, languages, applied sciences, fundamental education, teaching methods, and law. Our colleges and universities as leaders of the intellectual community are in a unique position to utilize to the full the opportunities UNESCO provides in terms of international understanding and co-operation. Higher education and UNESCO could well be the subject of a separate study, but in this paper it is naturally limited because of the necessity of considering the general role of UNESCO as an instrument in the development of world understanding.

CATHOLIC VIEWPOINT ON UNESCO

There is abundant evidence behind the Catholic position that favors the program of UNESCO as a means of reaching agreement on cultural matters of concern to the world at large. One of the most recent examples was the international agreement, backed by the Holy See, to protect the world's cultural treasures in time of war. The document drawn up by UNESCO over two years ago was signed by representatives of fifty countries. Archbishop Giuseppe Sensi, now Apostolic Nuncio to Costa Rica, served as delegate of the Vatican to the sponsoring conference. He said at that time: "The Holy See has been most sympathetic to the very idea of such

an agreement, not only because of the priceless cultural treasures preserved in Vatican City, but especially because of its spiritual mission and its more than 1,000-year-old traditions."⁵

The Holy See is represented at UNESCO by a permanent observer, who assists at all public meetings of UNESCO organs with the right to speak. It was Cardinal Roncalli, Patriarch of Venice, a former Vatican observer, who initiated the customs, which have been maintained, of inviting the Director General and his secretariat and the members of delegations to Holy Mass, offered to mark the opening of general conferences, and, of holding social receptions and of speaking in complimentary terms at the opening and closing sessions of such conferences.

The International Catholic Co-ordinating Center for UNESCO, an organ of the Conference of Presidents of International Catholic Organizations, maintains contact with the UNESCO secretariat and circulates memoranda and reports on its work, the program of UNESCO, and related matters to Catholic correspondents throughout the world.

Of more than passing importance in ascertaining the extent of Catholic leadership in UNESCO affairs is the caliber of American Catholics who have demonstrated a keen and active interest in the organization. To list a few names: Rev. John Considine of the Maryknoll Fathers; Rt. Rev. Msgr. Frederick G. Hochwalt of the National Catholic Educational Association; Very Rev. Msgr. George G. Higgins and Harry Flannery of the Catholic Association for International Peace; Dr. Raymond F. McCoy of Xavier University, Cincinnati; Dean C. J. Nuesse of The Catholic University of America; Rev. Edward B. Rooney, S.J., of the Jesuit Educational Association; Dr. George N. Shuster of Hunter College; Rev. Edward V. Stanford of the Augustinian Fathers, and Alba Zizzamia, member of the NCWC-UN staff in New York City. These persons have been active, directly or indirectly or both, in the United States National Commission on UNESCO, participants in UNESCO projects, delegates to UNESCO-sponsored conferences, or as writers and speakers on subjects related to UNESCO. They have added stature to the Catholic outlook toward UNESCO and its plans to promote world understanding.

⁵*National Catholic Welfare Conference News Service* (Washington, D. C., August 3, 1956), p. 3.

In summary the Catholic view may be stated as follows: (1) The fundamental concept of UNESCO is in accord with international ethics. (2) The organization has merited the recognition of the Holy See. (3) The problems of Catholic participation in UNESCO are essentially similar to those involved in other secular organizations, whether national or international. (4) Withdrawal of participation by American Catholics would not harm UNESCO nearly so much as it would jeopardize the interests of the Church. The opposition to such participation which is found in some Catholic circles in the United States does not exist in many other countries. (5) Whenever Catholics have made an effectively organized effort to participate in activities of UNESCO or the United States National Commission for UNESCO, they have accomplished proportionate results.

SOME CONCLUDING STATEMENTS

In the light of the areas of emphasis covered by this presentation—and I would like to point out here that no attempt was made to give a complete picture or even a list of the salient objectives—may I bring this paper to a close by enumerating a few final conclusions and setting forth some exploratory questions.

Some final conclusions are the following:

1. UNESCO is encouraging international understanding. It may be imperfect in many ways, not the least of which is its youth. Given time and co-operation it is destined to give a still better account of its activities in the future than it has recorded so far.

2. UNESCO offers a clearing house, a channel, through which ideas, techniques, materials, and personnel are screened, selected, and distributed throughout the world—and thus to better promote basic principles of co-operation and understanding among the nations and the peoples of the universe.

3. UNESCO provides opportunities for changes and improvements in its programs, directly through its own structure—the general conferences and executive board—and indirectly through the national commissions and other group and individual contacts. Particularly, is the latter approach so applicable in the case of voluntary American cultural associations.

As part of the closing statement it is only natural to bring forth some exploratory questions the answers to which have not yet been

found. Perhaps in the listing of them some encouragement may be given to those interested to pursue further the problem areas suggested by these questions. There are three of them:

1. What new challenges will be created with the sudden entrance into UNESCO of Soviet bloc states? In 1954 the U.S.S.R., Byelorussia, and the Ukraine joined UNESCO, followed by Bulgaria and Rumania in 1956. The current Russian emphasis on cultural means may lead to a reappraisal of UNESCO's program.

2. Just how will the cultural affairs policies and programs of the United States be co-ordinated with or be complementary to the over-all cultural plans and operations of UNESCO? There is room for both now and in the future. Yet long-range as well as immediate objectives call for tact and understanding and co-operation on the part of both the United States and UNESCO.

3. What steps are to be taken to pave the way for a wider and a more effective participation of American Catholics in UNESCO affairs? In a special way is this question directed to our colleges and universities. Surely there is an answer and one that is explainable and applicable to the foreseeable future.

It is fitting to end this discussion of UNESCO and its program by quoting from an address Our Holy Father, Pope Pius XII, delivered to the members of Pax Romana, the international Catholic intellectual movement, gathered in Rome to celebrate the tenth anniversary of the organization's constitution with a plenary session, on April 27, 1957. The theme of the meeting was "Intellectuals in Formation of the World Community."⁶ In his talk the Supreme Pontiff urged Catholics to work with all persons of good will, Catholic and non-Catholic, in the interests of achieving international peace and union. A pertinent paragraph follows: "They will find in the organizations which propose a universal humanitarian goal for themselves, some generous souls and superior minds which are susceptible to being raised above material preoccupations and of understanding that the truly collective destiny of humanity presupposes the absolute value of each of the individuals who compose it, and the establishment outside of time of the true society, of which the earthly community can be merely the reflection and the rough outline. . . ."⁷

⁶ *C.A.I.P. News*, The Catholic Association for International Peace (Washington, D. C., May, 1957), 18:7.

⁷ *Ibid.*, 18:9.

AN APPRAISAL OF BUSINESS MANAGEMENT IN CENTRAL CATHOLIC HIGH SCHOOLS

By Brother Leo V. Ryan, C.S.V.*

THE MANAGEMENT OF SCHOOL BUSINESS affairs has traditionally been considered an important function of secondary school administration, a function usually identified with the principal. The development of the central Catholic high school has introduced new concepts of organization and administration into Catholic education. The growth of the central school movement requires periodic evaluation of the means, methods, and techniques employed in school administration.

The history of the central Catholic high school movement and the administrative and organizational problems inherent in this type of secondary school were examined thoroughly in two previous studies.¹ In neither, however, was any appraisal made of the business management aspect of the central Catholic high school.

MEANING OF MANAGEMENT

In employing the term business management in this study, recognition was accorded the twofold meaning of management as employed in business today. Management may refer both to persons and to functions.² The research reported in this article first considered management in terms of the persons who performed the business functions within the central school. To that extent, the term management was applied to the characteristics of managers. Questions in the survey were introduced to reveal the title, length of service, educational and experience qualifications, and the professional activities of the person who performed the school business functions.

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¹ Carl J. Ryan, *The Central Catholic High School* (Washington, D. C.: Catholic University Press, 1927), and Edward F. Spiers, *The Central Catholic High School* (Washington, D. C.: The Catholic University of America Press, 1951).

² Walter F. Gast, *Principles of Business Management* (St. Louis: Saint Louis University, 1953), pp. 42-43.

In the second instance, where management refers to functions, the term management refers to the "class name for the activities which managers perform."³ The concept of business management stressed in this study recognizes: "Management as that activity in a business enterprise which consists in planning, organizing, and controlling the functions of all personnel and capital in the enterprise so that the objectives of the enterprise may be achieved."⁴

The specific activities of business managers considered in the survey were the duties of the persons performing the business functions related to: budget preparation, presentation, adoption, and administration; financial accounting and financial reporting; purchasing; personnel management; school plant operation and maintenance; office and cafeteria management; faculty housing and feeding; activity fund administration, and the miscellaneous responsibilities of school business administrators.

STEPS IN THE STUDY

This writer devoted the academic year, 1956-57, to this survey. The study involved a preliminary survey of the problem through library research, conferences with school administrators, and an exchange of letters with representatives of various national organizations interested in school business administration. Practically no material was available in printed form on the means, methods, and techniques of business management in Catholic schools. Only an occasional or isolated article could be located. Much more information on public school business management was available, but even here the references tended to cover more the theory of administration rather than the practice.

A list of central Catholic high schools was developed based on *The Official Catholic Directory* (1956), and reconciling this with earlier lists prepared by Ryan and Spiers, the tabulations completed for this study indicated that, in the school year 1955-56, there were in operation 289 diocesan high schools (83 schools for boys only; 39 for girls only; and 167 co-educational institutions) and 51 diocesan inter-parochial high schools (7 schools for boys only; 9 for girls only; and 35 co-educational institutions).

³ *Ibid.*, p. 42.

⁴ *Ibid.*, p. 29.

The total number of diocesan central and inter-parochial high schools was 340. Of this number, the greater percentage (59.4 per cent) were co-educational institutions; boys schools represented slightly more than a quarter (26.5 per cent), and the rest (14.1 per cent) were schools for girls only.

The need for a pilot study became evident as the survey planning progressed. Almost no information was available on the business methods, procedures or techniques of the schools to be surveyed. Limited information also existed on methods of central Catholic high school financing. At the same time, the number of schools to be contacted in the study had doubled since the Spiers study of 1948-49. These facts emphasized the need for a preliminary investigation of school business management before undertaking a national survey.

The pilot study involved visitations to twenty-seven central Catholic high schools located in twenty cities, in thirteen arch-dioceses and dioceses in seven Midwest states, and required detailed interviews with the principal or business manager.

Finally, a mail questionnaire was submitted to the 340 central Catholic high schools in operation in the United States during the 1955-1956 school year. Final tabulations of data were completed between January 5 and January 8, 1957, and transferred, as far as possible, by International Business Machines key punch (024) to International Business Machines standard punch cards (5081). A total of 192 replies were received by January 5, 1957. These returns represented a 56.5 per cent response to the questionnaire. Of these replies, 136 came from diocesan high schools or diocesan inter-parochial high schools. The returns from the central Catholic high schools represented 40 per cent of all the schools circulated. These 136 questionnaires served as the basis for the present study.

This background information is presented since it reveals the methods by which the data were gathered and indicates the efforts expended to make the study as accurate, comprehensive and thorough as possible. The complete results of the study are available.⁵ This article will offer some statistics and reflections based on the study which will serve to appraise and evaluate business management in central Catholic high schools.

⁵ Brother Leo V. Ryan, C.S.V., "A National Study of Business Management in Central Catholic High Schools" (unpublished Ph.D. Dissertation, Saint Louis University, St. Louis, Missouri, 1958).

SUMMARY OF FINDINGS

Some preliminary summary of the data collected in response to that study of management which focuses attention on the characteristics of managers is important. Who perform the school business functions and what their educational and experience qualifications are condition to a great extent how these functions are performed.

The characteristics of business managers in central schools may be summarized as follows: (1) The principal personally performs the school business functions in 60 per cent of the central schools; another staff member performs them in 40 per cent of the schools. (2) The median number of years of service in school business management reported by administrators was 7.5 years. The greatest number of administrators had between two and four years' experience. Six years was the average. (3) The median number of years of service in their present capacity was 3.25 years. The greatest number were in the job between two and four years. Four years was the average. (4) The average central school administrator with teaching and administrative experience had twelve years of high-school teaching experience and six years of administrative experience at the secondary level.

Last month in the pages of this REVIEW an article was presented summarizing the educational characteristics of business managers in central schools.⁶ Ninety-nine per cent had attained the bachelor's degree; 67 per cent reported both the bachelor's degree and the master's degree, and 10 per cent reported the doctorate. An analysis of the academic majors revealed: (1) the domination of the liberal arts at the undergraduate level; (2) the emphasis on preparation for school administration at the graduate level, as indicated by the preponderance of education majors at the master and doctoral levels, and (3) the infrequency of business administration, business education, or economics as a field of preparation at any level.

Forty, or 29.4 per cent, of the business managers reported some special training in business administration, but only thirteen administrators gave any details. Twenty-eight administrators reported completing an average of 2.5 courses from a select list including: school business administration, school finance, and school plant administration.

⁶Brother Leo V. Ryan, C.S.V., "Qualifications of Business Managers in Central Catholic High Schools," *Catholic Educational Review*, LVI (March, 1958), 157-164.

These facts have an important bearing on any appraisal of business management. The limited training in business administration places the central Catholic high school administrator at a disadvantage in a competitive society. The administrator without professional training in business is often unfamiliar with the business methods, procedures, and techniques which yield the most efficient results. The administrator in his contact with business deals with specialists in an area where he has not had training in the fundamentals.

An analysis of the data collected in the business management survey prompted a number of general conclusions and general recommendations.⁷ This article and another to follow will consider one of those conclusions. The facts will be presented, the conclusions implicit in the findings will be cited and recommendations will be offered. It was the considered opinion of the writer that the study of business management in central Catholic high schools revealed insufficient planning, incomplete organization, and too great an informality of control.

VAGUENESS IN ASSIGNMENTS

This article will consider in some detail the evidence which prompts the conclusion that insufficient planning is a present weakness in the business management of diocesan secondary schools. The study does not attempt to extend these same conclusions to parish or private secondary schools, although some evidence exists that substantially similar situations prevail in these schools, which would make the conclusion presented here valid for most Catholic secondary schools.

Planning is one of the primary ingredients in the concept of business management. Planning is the definitive function of management which consists in the formulation of objectives and the selection of means, methods, and techniques by which the objectives may be achieved.

There is reason to believe that concentration on the general educational objectives and on the specific aims of Catholic secondary education has overshadowed efforts to learn, understand, select, and

⁷Brother Leo V. Ryan, C.S.V., "The Business Management of Central Catholic High Schools," *National Catholic Educational Association Bulletin*, LIV (November, 1957), 33-38.

apply the means, methods, and techniques which, from a business viewpoint, permit the maximum achievement of these objectives. Specifically, the study revealed frequent failure to define or specify duties of administrative personnel. Only 50 per cent of the administrators performing business functions reported that their duties had been specified for them. Of these administrators, 51.5 per cent had their authority and responsibilities defined in written form, and 45.6 per cent reported that they had only an oral briefing on their duties. These facts suggest the conclusion that the principle advocated by authorities in management and educational administration which recommends the centralization of the school business functions in a single administrator has not been widely adopted by the central Catholic schools in this study.

Two general recommendations appear to be in order: (1) consideration should be given to the possibility of developing uniform terminology to describe the types of Catholic secondary schools and to designate the administrative personnel in charge of the schools and their business administration; and (2) for more effective and efficient accomplishment of school business management, one member of the staff should be assigned responsibility for school business affairs.

HAPHAZARD FLOW OF AUTHORITY

Additional evidence of inadequate planning can be detected in the frequent failure to establish organization charts and organization manuals. Both of these techniques are traditional planning devices employed in business and industry, in government, and in public and private institutions of all types.

Organization charts, showing the flow of authority and responsibility, have been developed only infrequently by schools included in this study. Only forty-three administrators (31.6 per cent) indicated that a chart or table of organization had been prepared for their school. The data cause an investigator to conclude that organization charts and organization manuals appear to be relatively undeveloped management tools in the central Catholic high school. It would appear that central schools should find it advantageous to prepare an organization chart, complete with lines of authority and responsibility, and to develop an organization manual providing

definitions of duties to be performed by school business management personnel.

IGNORANCE OF PLANNING

More evidence of inadequate planning emerges from the study of policy formation in the central school. Policies exist to cover most academic and disciplinary situations, but school business policy formation leaves much to be desired. Insufficient planning, however, is an over-all defect to be noticed in the general organizational structure of many central schools. The failure to execute specific types of plans makes it appear that traditional evidences of good organization are generally absent. Planning is a primary business function, essential to other functions of organizing and controlling. Planning must precede the "doing" activities. Plans are traditionally classified in these categories: (1) policies, (2) procedures, (3) methods, (4) standards, and (5) budgets. Some evidences of failure to plan or to define properly (since planning is the definitive function of management) on the part of administrators performing business functions can be noted in the absence of each of these types of plans.

Policies are a type of plan employed in recurring situations of substantially similar nature. The absence of policies can be illustrated by the lack of duty or responsibility definitions for most school business administrators, the absence of defined lines of authority and responsibility in many cases, the absence of any manual of business policies, all cited previously. The frequent absence of recruiting, screening, training, salary, dismissal, and sick-leave policies for nonteaching personnel indicates a major weakness in policy formation. The specific findings in each of these policy areas will be treated later in an analysis of the organizational structure and the methods employed to implement the plans adopted by the schools.

A procedure constitutes another type of plan. A procedure is a plan which relates tasks that make up the chronological sequence and establish a way of performing the work to be accomplished. Budgetary procedures, procedures in purchasing, and precise procedures in screening applicants for noncertificated positions were not generally employed in the central schools in this study.

Fundamental to every action is a method. The manner in which

a specific task is to be performed constitutes an important aspect of the fundamental management function of planning. A method is a plan indicating the manner of work performance of a task, giving adequate consideration to the objective, facilities available, and total expenditures of time, money, and effort. When planning fails to develop adequate procedures, methods are generally equally weak. The evidence collected in this study indicated that accounting methods were generally weak; methods of budget preparation, presentation, and administration, and methods of personnel administration, all leave much to be desired. Each of these topics will be analyzed when the organizational methods of the central school are discussed.

A standard is a plan resulting from a scientific search for the best way of doing something. The facts suggest that the general failure to prepare job classifications, descriptions, and specifications; to evaluate employee performance, or to formulate salary schedules probably results from a failure to establish standards.

The fact that only 36.8 per cent of all central Catholic high schools reported any type of budget suggests a failure on the part of the majority of school administrators to appreciate the function of a budget, which is the primary tool employed in any program of financial planning.

The failure to develop comprehensive policies, detailed procedures, specific methods, adequate standards, and effective budgets pinpoints a weakness in the business management of the Catholic school system, which is logically reflected in the organizational structure of most central schools.

The next article in this series will demonstrate how this failure to plan has resulted in incomplete organizational structures in most central schools. The organizational appraisal will deal with specific aspects of accounting, budgeting, personnel administration, and purchasing.

* * *

More than 25,000 scholarships for Americans who wish to study abroad and for foreign students who want to study in the United States are listed in the new 1958 edition of the Handbook on International Study recently published by the Institute of International Education, 1 East 67th Street, New York 21, New York. The Handbook contains a chronology of the major events in international education.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

A SURVEY OF CURRENT INSTRUCTIONAL PRACTICES IN HANDWRITING by Sheila Mulvihill, M. A.

This study was undertaken to determine the instructional practices in handwriting in the Catholic and public schools of the ten largest cities of the United States. The types of writing, the time and reasons for the change from manuscript to cursive writing, the time devoted to the teaching of handwriting, and the types of instructional materials were investigated. By means of a questionnaire information was elicited from 430 elementary school principals from both Catholic and public schools.

The results show that manuscript writing is used for beginning instruction in 401, or 93.3 per cent, of the schools sampled. The change from manuscript to cursive writing takes place in the third grade in 198, or 49.2 per cent, of the participating schools. Prepared writing systems were in use in 374, or 90.6 per cent, of the participating schools. Ink writing is begun in the fourth grade in 144, or 50.1 per cent, of the participating schools. The fountain pen is the tool most frequently used for ink writing. The investigator concluded that there was a definite lack of uniformity in instructional practices in handwriting within and among the sampled school systems.

COMPARISON OF THE DIFFICULTIES OF SUPERIOR AND SLOW LEARNERS IN ARITHMETICAL PROBLEM SOLVING ACCORDING TO THE DEPENDENCIES METHOD by Sister Mary Evangelista Soroka, O.S.B.M., M.A.

The purpose of this study was to determine the difficulties which fourth-grade pupils experience when solving arithmetic problems by using the method known as the "dependencies method." Fifty pupils, 25 of superior intelligence and 25 of below-average mental ability, participated in the study.

In this study the pupils were taught to solve arithmetic problems according to the "dependencies method." Following the teaching

* Microfilms of these M.A. dissertations may be obtained through the inter-library loan department of The Catholic University of America; information on costs will be sent on request.

phase, each pupil solved six problems during an individual interview with the investigator. The conclusions drawn are based on the difficulties experienced in the solution of the problems.

The difficulties manifested by the intellectually superior and the slow learner did not seem to be inherent in the method itself but rather in other factors. The chief difficulty of the slow learner was comprehension of the problem situation which showed up in his inability to sense the relationship between the facts in the problem. There was no particular difficulty manifested by the intellectually superior learner but he expected ample time to solve the problem. The investigator concluded that this method could be used with slow learners if they were given a readiness program that would alert them to read for detail.

A COMPARATIVE STUDY OF THE EFFECTS OF GUIDANCE ON THE PERSONALITY OF EIGHTH-GRADE STUDENTS by Sister Miriam Gertrude Donahue, S.S.J., M.A.

This study sought to determine whether or not planned individual conferences have any positive effect in helping pupils to solve their personal problems. Control and experimental groups, each consisting of approximately 150 eighth-grade pupils, were set up. The California Personality Test, Intermediate Form A, was administered to both groups to determine specific personality weaknesses. Teachers of the experimental groups provided guidance in the form of individual conferences. These conferences were held twice each month and followed a pattern outlined by the investigator. Teachers participating in the experiment were chosen with a view to their natural ability to direct children but they had no formal training in counseling. Control groups were matched with the experimental groups on the basis of I.Q. and socio-economic background. After a period of five months both the experimental and control groups were retested with Form B of the test.

The results of the study show that the participants of the experimental groups profited by the individual conferences.

A COMPARATIVE STUDY OF VOCATIONAL MOTIVATION OF STUDENTS IN CATHOLIC SECONDARY SCHOOLS by Mother Mary Paul Kienzler, O.S.U., M.A.

The purpose of this study was to determine the extent to which

the motives which influenced Catholic high school students in making a vocational choice were in accord with the aims of Catholic education. Students in Catholic high schools in the United States and in the mission of British Guiana participated. In all there were 1,340 boys and girls.

It was found that 75 per cent of the vocational aspirations of the students from the two areas were in the category of professional, semi-professional and managerial occupations. The motive reported with greatest frequency and comprising 31.4 per cent of the responses was "interest in the work." This was found to be the case among the students in all four years of high school, with boys as well as girls, and in both localities studied. Eighty-seven per cent of the motives expressed were on the level of natural motivation. It was significant to note that supernatural motivation decreased consistently from the freshman to the senior year.

The data suggested a need for a new emphasis on motivation based on the Catholic philosophy of life in vocational guidance.

A STUDY OF THE USE OF THE K.D. PRONENESS SCALE IN A COUNSELING PROGRAM by Robert J. Kovalchik, M.A.

This study aimed to determine the advisability of using the K.D. Proneness Scale in predicting delinquency in children. The scale was administered to twenty-two delinquent boys at the Maryland Training School for Boys, in Towson, Maryland. To ascertain whether any similarity could be noted between the K.D. Proneness Scale and the Rorschach Test, the findings of both tests were analyzed. The case histories of the twenty-two delinquent boys under investigation were also examined for their similar identifying factors.

It was found that the K.D. Proneness Scale indicated the same emotional traits as the Rorschach Test revealed. Since the Rorschach Test, which is among the most penetrating revealers of the foundations of character, needs a very highly trained individual to administer it, and the K.D. Proneness Scale does not need the skill of a trained person to administer or interpret the responses, it was therefore concluded that the K.D. Proneness Scale could be profitably used in a counseling program for predicting delinquency in children.

CERTAIN PRINCIPLES OF GUIDANCE FOUND IN THE EPISTLES OF SAINT PAUL COMPARED TO THE PRINCIPLES OF GUIDANCE OF TEN MODERN AUTHORS by Norbert C. Howard, M.A.

The purpose of this study was to compare certain principles of guidance found in the Epistles of Saint Paul with those found in the works of ten modern authors.

The investigator found that modern authors are vague regarding the definition of guidance, the nature of the individual, and the meaning of person. They are concerned with the immediate, proximate goals of man. Saint Paul gives a clear definition of the ultimate goal of man, of man's duty to reach that ultimate goal, and of the nature of the person in his relation to God.

Modern authors center their principles of guidance around the problems that cause disturbances within the person himself and that require adjustments within himself and towards his fellow man. Saint Paul accentuates the problems requiring adjustment to God. He gives a basis, a unifying principle for the details of the guidance structure offered by modern authors.

Saint Paul has not forgotten the fact that there is a basic weakness in man because of original sin. Modern authors tend to forget this fact. Charity is looked upon as the guiding principle in the Epistles of Saint Paul whereas modern authors propose the element of interest or sympathy. Modern authors tend to minimize authority but with Paul there could be no substitute for authority.

The investigator concluded that the selected modern authors were unable to give adequate means and principles of true guidance since they failed to determine the true goals of guidance.

THE GIFTS OF THE HOLY GHOST AND THEIR IMPLICATIONS FOR EDUCATION by Rev. James E. Poggi, M.A.

This study aimed to define more precisely the nature of the divine efficient causality in education through an examination of the Catholic doctrine of the gifts of the Holy Ghost and their implications for education. The gifts were studied in relation to the ultimate and proximate aims of education, eternal beatitude and Christian perfection.

It was found that the virtues alone are not sufficient for the attainment of eternal beatitude and Christian perfection due to

the imperfections of their subject and the uncertainties of the environment. To guarantee the achievement of the educational aims God's direct intervention is at times required and is given in the way of spiritual inspirations which activate the seven habits of the soul known as the gifts. In an analysis of the gifts in detail it was found that the gifts have an influential part to play both in the acquisition of religious and secular knowledge and in the formation of a Christ-like character in the educand. The work concludes with a few practical suggestions as to how the operations of the Holy Ghost can be furthered through human co-operation.

THE PRESENT STATUS OF THE LAY TEACHER IN THE CATHOLIC
ELEMENTARY AND SECONDARY SCHOOLS IN KANSAS, 1955 by
Rev. Henry J. Husmann, M.A.

This study concerned itself with the status of the lay teachers in the Catholic elementary and secondary schools in Kansas in 1955. Information was gathered by means of a questionnaire from 119 of the 194 lay teachers then employed in the Catholic elementary and secondary schools in Kansas.

From the data the investigator drew the following conclusions: (1) The lay teachers are well prepared for teaching. (2) The salary scale of the lay teachers is low and few of them enjoy retirement benefit plans. (3) The lay teachers had a feeling that they were not considered on a par with their religious co-workers by either the laity or the religious.

AN APPRAISAL OF THE FIVE-STEP THOUGHT METHOD OF JOHN
DEWEY IN THE LIGHT OF THOMISTIC PRINCIPLES by Robert A.
Linzmeier, M.A.

This study was designed to examine critically in the light of Thomistic philosophy the five steps of thought used in problem solving as advocated by Dewey. The study indicated that the method used by Dewey was a purely pragmatic approach. The nature of a problem for Dewey consisted in an exclusive practicalism. He taught that knowledge comes by way of action. Ideas and knowledge, for him, became instruments of activity and not spectators of an outside realm. The consequence of Dewey's position was the denial of man's speculative capacity which rendered baseless any discussion of ultimates.

HIGHER EDUCATION NOTES

Degree of Master of Teaching Science (M.T.S.) will be offered by The Catholic University of America, starting with the summer session of 1958. Two programs leading to the new degree have been organized, one in mathematics and the other a combined program in chemistry and physics. They are designed to give teachers of secondary-school mathematics and physical sciences a review of the general subject matter and a knowledge of recent developments in these fields. The University is offering these programs to help secondary-school teachers meet the challenge arising from current changes in emphasis in mathematics and science. It will take five summer sessions to complete the new degree's program; in this time the student will earn thirty semester hours of credit. There will be no formal dissertation, and the University's usual foreign language examination requirement for the master's degree is waived. Details on the new programs may be obtained from the director of the summer session at the University.

The Board of Trustees of the University announced last month that in 1958-59 a number of new graduate fellowships will be available. They are in addition to the more than one hundred fellowships and scholarships offered annually at the University. They may be used in any field of graduate work. Covering tuition, board and room on the campus, they are valued at \$1,500 each for a year.

Of 21,744 undergraduate degrees awarded in 1956 by Catholic colleges, 2,484, or 11.4 per cent, were in science, according to a report released last month by Rev. William J. Dunne, S.J., associate secretary of the College and University Department of the National Catholic Educational Association. Of the 2,484 science degrees, 310½ were in physics, 735½ in chemistry, 394½ in mathematics, and 1,043½ in biology. In 1955, 2,278 or 11.4 per cent of the total of 20,008 degrees were in science: physics 242, chemistry 649, mathematics 383, and biology 1,004. In 1954, 2,347 or 11.5 per cent of the total of 20,340 degrees were in science: physics 219, chemistry 723, mathematics 387, and biology 1,018.

About 60 per cent of the students who enter college eventually graduate, although fewer than 40 per cent graduate from the institution of first registration in normal progression. This is one

of the findings reported by Robert E. Iffert in *Retention and Withdrawal of College Students*, Bulletin 1958, No. 1, Office of Education, U. S. Department of Health, Education, and Welfare (Washington: U. S. Government Printing Office). Co-operating in this study were 147 institutions of higher education in 46 states; more than 8,000 undergraduates participated. Other findings of the study include: (1) The 10 per cent who transfer do so mainly because of general dissatisfaction, change in curricular interests, desire to be nearer home, and need to attend a less expensive institution. (2) Students who take time out for military service, who are enrolled in programs requiring more than four years, and students who change to part-time status constitute the majority of the 10 per cent in the delayed graduation group. (3) The top fifth of the high-school graduating class contributes 42 per cent of college enrollees and 32 per cent of college dropouts.

Of interest in relation to Iffert's study is a doctoral dissertation completed at The Catholic University of America by Sister Alice Joseph Moore, O.P., and published by the University press in 1957, entitled *Catholic College Student Retention in the United States*. Dealing with women's colleges only, this study reports that 46.9 per cent of the students drop out before graduation.

Modern language electronic laboratories went into operation last month in two Catholic institutions, Saint Peter's College, Jersey City, and St. John's University, Brooklyn. Georgetown University has used this plan for teaching modern languages for years. At Saint Peter's, provisions are available in the laboratory for the study of French, German, Italian, Russian, and Spanish. St. John's laboratory is set up for the study of French, German, and Spanish.

Fact that millions of dollars' worth of scholarships remain unsubscribed every year is working against the Federal Government's efforts to put over its billion-dollar scholarship program. Recently *The Wall Street Journal* quoted S. Norman Feingold, who publishes information on scholarship programs, as saying: "There are probably more than 10,000 separate grants that go unawarded each year. It's partly a question of . . . crazy limitations (in terms of the bequest) but even more a lack of publicity for existing funds." The *Journal* reported also that "some companies dispensing scholarship aid are carefully re-examining their programs to avoid creating a possible surplus of grants."

SECONDARY EDUCATION NOTES

National Catholic Educational Association has been conducting a survey of the courses offered in science and mathematics and of the laboratory facilities of Catholic schools. In a recent panel discussion held at The Catholic University of America, Father John Greene, associate secretary of the association's Secondary School Department, revealed these figures based on partial returns from diocesan, parochial and private high schools: In 105 diocesan schools only 1 did not offer chemistry; 102 offered biology; 84 offered general science; and 94 offered physics. In the field of mathematics in diocesan schools algebra, geometry, and trigonometry are offered in practically all schools. Calculus and solid geometry are offered in only 5 and 85 schools respectively. In 130 private schools biology and chemistry are the leading sciences with chemistry being offered in all but one school. General science and physics are offered in more than half of the 130 private schools. In these schools also algebra, geometry, and trigonometry lead the other mathematics courses; all schools offer elementary algebra; all but one offer advanced algebra and plane geometry. In the parish high schools the same trend is indicated. In 76 parish high schools, 75 offer biology and chemistry; 56 offer general science; and 57 offer physics. Mathematics in the parish schools follows the same pattern with 76 offering elementary algebra, 73 advanced algebra, 75 plane geometry, and 58 trigonometry.

The laboratory facilities of the Catholic high schools are apparently deficient since only 43 of 105 diocesan high schools have laboratories available for each of the sciences; 49 of 130 private schools and 15 of 76 parish high schools have laboratory facilities for each science. In all the high schools reporting chemistry laboratories are most frequently indicated, with biology and physics next in frequency.

Sacred Congregation of Seminaries and Universities has urged seminaries throughout the world to improve their methods of teaching Latin. To achieve better results from Latin courses now taught in seminaries the congregation suggested: (1) Seminaries seriously consider the selection of capable professors of Latin. (2) Teaching methods stress not only grammatical and literary knowledge but also

the language's wealth and spirit. (3) Latin students be encouraged to make full and good use of their hours devoted to studying the language.

Latin was studied by more than half of the high school students in 1900. It is taken by only a small fraction of high school students today. This was revealed by a study conducted by the Research Division of the NEA. The percentage of students taking a classical or modern foreign language in the public high schools of the nation has been decreasing. In 1900 the percentage of high school enrollment taking Latin was 50.6; in 1955 this had declined to 6.9 per cent of the total enrollment. In modern languages German led French in popularity until 1915. During World War I, Americans developed a distrust of all things German. By 1922 the per cent of German language students dropped to 0.6. The study of French was most popular in the early 1930's. French gave way to Spanish in 1949. Now, only 5.6 per cent of high school students study French, while 7.3 per cent of all high school students are enrolled in a Spanish language class. More than half—56.4 per cent—of all public high schools in the United States do not offer modern foreign language instruction. In Connecticut, Maine, New Jersey, and Rhode Island every public high school offers some instruction in modern foreign languages. At the other extreme, in the Dakotas, Iowa, and Nebraska, fewer than 10 per cent of the high schools offer such instruction.

Mathematics is useless and outmoded as it is taught in the high schools of the United States, according to Howard F. Fehr, president of the National Council of Teachers of Mathematics and a professor at Teachers College, Columbia University. In general there is nothing in high school algebra as it exists today that was not known and in the books two hundred years ago, and most of it dates back to the fourteenth, fifteenth and sixteenth centuries. High school geometry is over two thousand years old and modern college geometry is neither modern nor college. In the tenth grade the student gets an introduction to Euclidian geometry, but the space age requires non-Euclidian concepts. The half year of solid geometry offered in the twelfth grade can be learned in two weeks. Dr. Fehr calls for the elimination of no longer useful mathematics

and a reorientation of the teaching of algebra and geometry in order to introduce newer and more powerful concepts and skills.

A gambler's interest in his chances to win (de Mere in the seventeenth century) led to a science which will be introduced in the twelfth-year mathematics courses in the future. This science, probability and statistical inference, is included in the future of high school mathematics according to a 1957 issue of *Education Press Newsletter*. A fundamental concept, that of sets, will dominate mathematics in the years ahead. Students will learn that addition is finding the union of disjoint sets; subtraction is finding the complement of sets; a line is a set of points; an angle is a union of two rays whose sets are not disjoint. Where the set approach has been tried out it has evoked far more interest and motivation for study than the usual mechanical, puzzle and so-called applied problems. Set theory, the report concludes, is very closely related to many new applications of mathematical theory to engineering, social and scientific problems. It is not a fad.

Distinguished Service Award of the Cleveland Air Force Association has been received by Benedictine High School in Cleveland, for its education program in aviation for youth at the high school level. The course offered at the school is on a two-semester basis. It includes such subjects as the theory of flight, navigation, meteorology, civil air regulations, and operation and maintenance of aircraft.

One of the four co-winners in the national Voice of Democracy contest is a Catholic high school senior. She is Barbara Mary Breaud, a student at Mt. Carmel Academy, New Orleans. There were some 750,000 entries in the competition, a broadcast scriptwriting and speaking contest on the theme "I Speak for Democracy." Four other state and territorial winners attend Catholic high schools.

* * *

Dr. William Gardner Lynn, specialist in experimental embryology and endocrinology, has been appointed head of the Department of Biology at The Catholic University of America. He succeeds Dr. Edward G. Reinhard, who died January 29.

ELEMENTARY EDUCATION NOTES

Pupils who discover principles by themselves are more apt to transfer these principles to other fields of learning. This proposition has often been inferred by the reader of present-day educational literature. However, according to J. E. Kittell of the University of California, this inference is not necessarily a valid one. Various experiments have demonstrated that some degree of direction in the discovery of principles is superior to none at all in promoting transfer of learning. Because of his interest in this hypothesis, Kittell launched an investigation to obtain data on the relative effects of minimum, intermediate and maximum amounts of direction in the discovery of principles on the transfer of this learning to situations of varying degrees of differentness and on retention.

The subjects of the experiment, 132 sixth-graders from the public elementary schools in Pullman, Washington, were placed into three treatment groups whose Mean I.Q.'s were 107.00, 105.09, and 106.30, respectively. Each of the three groups was supplied with a differing amount of freedom and direction during the periods in which they were asked to discover certain principles.

The group receiving an intermediate amount of direction—consisting of assistance in organizing materials, information on subject organization and statements of underlying relationships—learned and transferred as many or more principles to three differing situations than the groups receiving less or more direction. After periods of two and four weeks, subsequent to training, the group receiving an intermediate amount of direction was found to have retained a greater proportion of learned principles than did the other two groups.

Evidence from this investigation, in conjunction with that secured through similar research, suggests that furnishing the learner with knowledge in the form of underlying principles promotes transfer and retention of these learned principles and may well provide the background for pupils to discover further and new principles. On the other hand, supplying pupils with answers in advance of learning principles seems to encourage reliance on rote memory rather than on learning through insight into basic relationships.

Speed reading may be detrimental to comprehension asserted Helen Robinson of the University of Chicago in a recent discussion point-

ing up newer emphases in the teaching of reading skills. Before this stress on reading speed becomes a fad and destroys the major objective of understanding what is read, she declared, teachers should examine carefully some of the information available. First, if educators agree that reading is a process of thinking, then a person can read no more rapidly than he can think. The person who reacts slowly cannot hope to read at top speed. Secondly, the rate of reading must depend on the reader's purpose. If he reads to secure the general idea of a selection, he may read very rapidly. However, if he wishes to get a correct grasp of the facts presented, to weigh each fact in relation to others, or to evaluate what he reads, he may need to read more slowly. Thirdly, the degree of familiarity with the topic treated in a given selection influences reading rate.

The foregoing considerations imply that a good reader has at his command a wide range of reading speeds. A successful teacher, therefore, at every developmental stage and in all subject areas will clarify the purpose for reading each assignment, and thus encourage growth in different speeds of reading.

Are the problems of adjustment among children in low socioeconomic groups truly different from those at higher socioeconomic levels? The question is one which is not infrequently bandied about in educational circles. Described in a recent issue of the *Journal of Educational Research* is a project which was formulated for the purpose of ferreting out some of the specific problems of adjustment that are characteristically reported with greater frequency among children from one or the other socioeconomic status groups and that consequently seem to be related to the different social climates operative for each group.

The elementary form of the California Test of Personality was administered to about 150 fifth- and seventh-graders. From each of these grade levels a group of high socioeconomic status and a group of low socioeconomic status boys and girls were selected by means of an Index of Status Characteristics. "T" values were computed for all differences between subtest means for the separate status groups. The identification of items which differentiated significantly between status groups was accomplished by computing Chi-Square values from fourfold tables that indicated the frequency of "Yes" and "No" responses for both status groups on every item of the inventory.

By this means, 19 items that showed status differences at the fifth-grade level and 21 that revealed differences at the seventh-grade level were identified. Six of these items were common at both grade levels. It was likewise discovered that there was a marked consistency in the types of problems which discriminated between the status groups at both grade levels. At both the fifth- and seventh-grade levels a significantly higher proportion of lower status children gave evidence of having problems like the following: (1) economic worries, (2) feelings of rejection or persecution and consequent aggressive tendencies, (3) feelings of inferiority and insecurity, (4) psychosomatic complaints or nervous symptoms, (5) unfulfilled desires for increased independence, (5) unfulfilled desires for new experiences and (8) troublesome anxiety reactions. There was some indication, too, that the cumulative burden of the problems such as these tends to increase the lower status child's sense of frustration and discouragement as he grows older.

Plot against the gifted was denounced by David W. Smith of the University of Arizona in *Education* for February, 1958. Smith berated the laissez faire notion, still prevalent in the United States, that "talent will out," that if it is true talent it will be irrepressible, and that it will follow a natural course of development. Americans, he thinks, have been particularly slow to recognize the long overdue need for a shift in emphasis.

When children are grouped heterogeneously, the wide range of abilities represented in such classes presents a situation in which the teacher, in an effort to keep pace with all of them, fails to challenge many to the degree of mental activity of which they may be capable. Pupils attending schools under these conditions are often left to shift for themselves so that all too many gifted and bright youngsters do not realize their potentialities. When grouping errors shackle a school or school system, unchallenged children often develop poor attitudes toward education.

In spite of the apparent current concern for the gifted, the bulk of them remain obscured. The vast majority of school systems have done little or nothing for superior mentalities. That there is an immediate and urgent need for many schools to revise their existing systems of grouping in order to make educational opportunities available on a more equitable basis cannot be overstressed.

NEWS FROM THE FIELD

Studies of the relation between cost and quality in schools are difficult to carry out to any really significant conclusions. One such study recently reported by the Associated Public School Systems may prove of interest to our readers. This study concludes that quality in schools is not a matter of having "dedicated" teachers. It describes good teaching as "not something that comes from the heart." It argues that there is abundant evidence from the studies of the relation between cost and quality which shows that for schools, as in most other things, you get more when you spend more. Teachers who work for pay, the study maintains, are motivated to do a good teaching job by the prospect of adequate pay.

Catholics have a moral duty to support public schools, two St. Louis Catholic educators said last month. Commenting on a voting issue involving a raise in the St. Louis tax levy for schools in order to provide for increases in public-school teachers' salaries, Msgr. James E. Hoflich, superintendent of elementary schools in the Archdiocese of St. Louis, said: "The educational atmosphere as a whole is weakened if one set of schools is weak. We feel all schools should be as good as possible. School curricula and buildings are meaningless without qualified teachers." Richard Childress, professor of constitutional law at St. Louis University, said: "The fact that we have schools of our own does not remove our obligation to the public welfare. We have a moral obligation to see that all children in our communities receive at least a minimal level of education."

Transportation to sectarian schools is provided by the Air Force to children of its personnel in order that military service may not interfere with the free expression of the individual's religious convictions in the field of education, said John A. Johnson, general counsel, Department of the Air Force, in an address to the tenth annual conference of the National Civil Liberties Clearing House, in Washington last month.

Government will loan free textbooks to pupils of both public and private elementary and secondary schools in Guam, beginning July 1, according to a bill signed last month by Governor Robert Barrett

Lowe. Heretofore, the loan of free books by the government was only for the public schools.

Teachers who are accurate in judging the sociometric status of their pupils tend to be equally correct in appraising the same pupils' intelligence. Such is the conclusion of N. E. Gronlund and A. P. Whitney of the University of Illinois, who, desirous of knowing whether a teacher's understanding of his pupils covers all or only certain aspects of pupil behavior, conducted a study designed to achieve this purpose. Twenty-six fourth-grade teachers together with their pupils, totaling 396 boys and 381 girls, participated in the survey.

Teachers were requested to make judgments, according to rank order procedures, of the sociometric status and the intelligence of pupils in their own classrooms. They were asked to appraise boys and girls separately since in Grade Four, social choices seldom cross sex lines. These evaluations were obtained about four months after school began. The sociometric and intelligence tests were given from one to two months after the teacher judgments were made.

When the teacher judgments were correlated with the test results, four accuracy scores resulted for each teacher. One of these was for boys' social status, another for girls' social status, a third for boys' intelligence and the last for girls' intelligence. Regarding the two former, the findings of this study are in harmony with previous investigations that disclosed no significant differences in accuracy of teacher judgment concerning the sociometric status of boys as compared with that of girls. When the accuracy of teachers' judgments of pupils' sociometric status was correlated with the correctness of their judgments of pupils' intelligence, the resulting data corroborate the hypothesis that a teacher's understanding of his pupils is general rather than specific.

This survey yielded a relatively large spread of accuracy scores. It is difficult to comprehend how the teachers who are least correct in their judgments can meet the individual needs of their pupils. How closely these judgments are related to effective teaching is a question which bears further pondering. At present there is little conclusive evidence on the matter. Much research is needed—research which should yield specific suggestions for the selection and education of teachers.

BOOK REVIEWS

REFLECTIONS ON AMERICA by Jacques Maritain. New York: Charles Scribners' Sons, 1958. Pp. 205.

Few foreign born residents who have come to our country well past the middle of life have been so completely accepted here as the well-known French philosopher Jacques Maritain and, we may also add, his esteemed wife and writer of distinction in her own name, Raissa Maritain. Those who have had the privilege to know him personally, even rather casually, would certainly be at one in wishing somehow to share that experience with others in a manner more intimate than that which would arise from their common study of his writings. It was, therefore, a happy thought to have recorded Professor Maritain's rather informal remarks made in three seminars at the University of Chicago, under the auspices of the Committee on Social Thought in November, 1956. Some later revisions and additions do not seem to have taken away anything from their informal and yet highly interesting and penetrating character.

Quite a large range, political, social and economic, is treated, very much to the point. On the old tag of materialism in America, he says:

Few things are as sickening as the stock remarks with which so many persons in Europe who are themselves far from despising the earthly goods of this world reproach this country with its so-called materialism. . . . There is no materialism in the fact that the American charities, drawing money from every purse, and notably to assist people abroad, run every year into such enormous sums that charity ranks among the largest American industries, the second or third in size, according to statisticians.

We have our vulnerable points. In our enormous desire to have our country loved we find criticism hard but those who praise are considered soft-headed. Here there is a feeling of instability, an impatience with life, an inner insecurity, often masked with optimism, too much reliance on our natural environment to be ourselves when abroad. Too frequently we leave our natural friendliness and cordiality at home when we go to other countries. The race question is a thorn in our flesh. But the way the nation as such

goes doggedly ahead trying to solve it deserves respect and evinces, within human infirmity, much human grandeur. Silly infatuation with sex is also definitely on the debit side. There is a kind of anonymous American smile but beneath it a desire to make life tolerable. The frequent distrust of ideology was found to have its origin more in a deep-rooted modesty than in sheer empiricism.

But it is this excessive modesty which leads to a profound need for an explicit American philosophy. Capitalism no more describes it, as that word is generally understood, than socialism. For lack of an adequate ideology our lights cannot be seen. Nor may we omit the seven American illusions: the natural goodness of man, the belief that success is a thing good in itself and must be strived for, a mistaking the part for the whole community good, a loathing of any kind of hierarchy in the name of equality (even a denial of the superiority of wisdom over science), a belief that thinkers are bores, that Americans obey no man (only Law with a capital L), and that marriage must be both a perfect fulfillment of romantic love and the pursuit of full self-realization for both partners.

However after a careful and fair examination of the American ledger the credit side enormously outweighs the debit. It is the truly charitable Christian that Maritain himself is that is as much a source of his influence as anything he ever wrote who concludes: "The significant thing for me is that I have never met any real contemplative, any true soul of grace, any man generally aware of the ways of the spirit, who, knowing America in actual fact and through personal experience, did not have for her a love in which his very love for mankind and a sort of reverence for the workings of Divine Providence were involved. . . . America is promise."

CHARLES A. HART

School of Philosophy
The Catholic University of America



It's YOUR LIFE by James J. Cribbin, Bro. Philip Harris, Rev. William J. McMahon, and Sister Barbara. New York: Harcourt, Brace and Co., Inc., 1957. Pp. vii + 348. \$2.48.

A leading theorist in guidance and several persons who are doing notable work at the practical level combined their talents to produce this, the third volume of "The Insight Series," a group guidance

program for Catholic high-school students. The book is concerned with vocational, academic, personal, religious and anticipated military problems of teen-agers.

There is much that is good about this book, and only a little to criticize. The minus points are as follows: (1) A more coherent organization would have helped. There are thirty chapters, not grouped into sections, and the reader has to be wary to notice into what general categories they fall. (2) The book is not especially method-conscious and does not encourage the reader to be. Granted the unity of all truth, students should still know what comes primarily from science (and what the scientists do to find it out), what comes from philosophy, what from revelation. In effect, he is asked to take most of what is in this book on faith. There are a few spots where such faith would be misguided, where beliefs about human functioning typical of an earlier era and not supported by science or revelation are mixed in with the rest.

To mention a few of the good points: The level of writing seems well geared to the intended readers. There are numerous illustrations, always instructive and often amusing. The topics of vocational and academic choices are probably best handled. There are detailed lists of vocations and the aptitudes and skills they require, types of college curricula, and a really excellent summary in chart form of Catholic colleges for men and women, showing their accreditation and the types of courses they offer. The discussion of problems posed by military service is realistic and practical.

If the reviewer were doing group guidance work with high-school students, he would unhesitatingly use this book. It is well to remember, and the authors of this book have remembered, that group guidance does not solve individual problems.

ROBERT B. NORDBERG

Department of Education
The Catholic University of America



INDIAN STUDENTS ON AN AMERICAN CAMPUS by Richard D. Lambert and Marvin Bressler. Minneapolis: University of Minnesota Press, 1956. Pp. xi + 122. \$3.00.

Indians now represent the third largest single nationality group among students from abroad in the United States. Since 1945 their

number has been rising steadily and at a greater rate than the general increase in foreign student enrollment. In the light of these facts plus the added American interest in South Asia this study is a challenging statement on the values of educational and cultural exchange between the United States and India.

Subject of the work are the experiences of sixteen Indians, two Pakistani, and one Singhalese who were students for one academic year at the University of Pennsylvania. Through interviews and observations data were assembled and interpreted on the following subjects: reactions to American life, the role of the foreign student in the United States, the tourist contacts, the ambassador's functions, and some research implications related to exchange policy. A sample interview and an index complete the presentation.

The book is the second of a series of monographs resulting from a broad program of research on the residence of foreign students in this country and is sponsored by the Committee on Cross-Cultural Education of the Social Science Research Council. Dr. Lambert, who recently returned from India as a Guggenheim Fellow, and Dr. Bressler, whose field is social theory, are both sociologists at the University of Pennsylvania.

One particular emphasis on sensitive areas shows the need for careful and intelligent preparation of exchangees before they leave home. Faculty foreign student advisors, admissions officers, personnel deans, and student leaders on the American campus might well profit from an examination of this critical area of prejudices based so largely on lack of information and understanding.

The study represents another effort to bridge the gap between the East and the West and in problem fields which have constituted so much misunderstanding in American-Asian relations.

GEORGE F. DONOVAN

Department of Education
The Catholic University of America



LOVEJOY-JONES COLLEGE SCHOLARSHIP GUIDE by Clarence E. Lovejoy and Theodore S. Jones. New York: Simon and Shuster, 1957. Pp. iv + 123. \$3.95 (cloth), \$1.95 (paper).

Lovejoy is also the editor of *Lovejoy's College Guide*. Jones

edits the *Job Opportunity Bulletin*, a guide to positions in industrial design and related fields. The book is a reference work listing and describing facts on scholarships and other types of financial aid available to students and others interested in American higher education.

Most of the publication is devoted to an alphabetical arrangement of organizations, agencies, institutions, and foundations, which are sponsors or donors of college financial assistance programs. The detailed reference for each single item enumerates such data as: name and address, number and amount of grants or awards, subject-matter field of the scholarship, length of time covered by the grant, and special qualifications required of applicants.

In addition there are separate sections on the National Merit and General Motors scholarship programs, Federal and State Government aid projects, a list of 156 colleges and their dates for the receipt of student applications under the College Scholarship Service conducted by the College Entrance Examination Board, a list of scholarship programs sponsored by industrial and other groups under the direction of the Educational Testing Service, and a fairly complete cross-reference index.

The work should not be looked upon as a complete directory of available scholarship opportunities—and it does not claim that distinction—since there are so many sources of financial aid running into the thousands. Yet it is one of the best references on the subject. To those persons who plan to make regular use of the *Guide* it is recommended that the supplementary monthly, *Lovejoy's College Guidance Digest*, be utilized in order that they be kept up-to-date on the subject.

The book should be of special value to secondary-school principals, senior class advisors, and counselors, and, in fact, to parents and all others interested in preparing students for college. College deans, personnel staff members, and parents of students in college, will find the directory of help in locating programs designed to provide financial aid in professional, technical and graduate schools.

GEORGE F. DONOVAN

Department of Education
The Catholic University of America

THE ELEMENTARY SCHOOL CHILD by Cecil V. Millard and John W. M. Rothney. New York: The Dryden Press, 1957. Pp. xii + 660. \$4.90.

The application of general psychological principles to specific educational cases is an approach which should be more generally employed in the writing of theory for education. There are few volumes presented to the teacher of child psychology and educational psychology which fill the need caused by this dearth of literature dealing with specific case studies.

The book under review attempts to fill this need by presenting a compilation of twenty-two interesting and pertinent case studies. The authors of *The Elementary School Child* have set forth their plan and philosophy briefly, but clearly, in their first two chapters. The case histories which follow the introductory sections are each treated in terms of a preview, which presents a view of the child, generally during his kindergarten years. Following the preview there is an exposition of the background and development of each subject. This background contains data necessary for an intelligent appraisal of the case under discussion. Such information as the results of standardized tests in intelligence and achievement as well as academic accomplishments are included.

In a third section the reader finds a number of anecdotes concerning the child's behavior, appearance and general attitude as observed by the child's teacher.

Following the anecdotal entries the authors have included summaries prepared by the teachers of each grade level. This enables the reader to see at a glance the progression or retrogression each child has experienced. So that the reader has some idea of the later developments in each case, the authors have included brief post-scripts concerning the period of adolescence of the children whose case studies appear. Each case study is concluded with a section dealing with problems for discussion. This last section should be of great value to the instructor in a teacher training program. The discussion questions are bound to generate interest and enthusiastic responses in the psychology classes which are employing this book as supplementary reading for courses in child growth and development.

This last factor is a strong point in favor of the book since the laboratory experiences students receive in teacher education are at

times limited. Because this book intends to combine theoretical principles with practical applications and since it does this well, it can also be recommended to those elementary-school teachers who would like to see how problems similar to their own are handled. The more data we have on a child the greater is the amount of help we can give him. Books of this nature point out the value to school guidance personnel of the case study. The elementary section of the curriculum library of teacher education institutions would do well to include this book of cases among its offerings.

The Elementary School Child may also be of value in basic guidance courses for it can point out the actual use of many techniques which are merely theoretically presented in the college classroom.

FRANCIS J. LODATO

Department of Education
College of Mount Saint Vincent



THE SOCIOLOGY OF THE SCHOOL by Myles W. Rodehaver, William B. Axtell and Richard E. Gross. New York: Thomas Y. Crowell Co., 1957. Pp. x + 262. \$4.00.

In that strange book, *Thus Spake Zarathustra*, Nietzsche said: "Not your sin, your moderation crieth unto heaven, your miserliness in sin even crieth unto heaven." A little earlier in this same book, Nietzsche wrote, in one of his more lucid intervals: "Blessed are the sleepy: for they shall soon drop off."

If only the learned authors of *The Sociology of the School* had perpetrated some fantastic breach of the canons of logic, or even, God save the mark, of propriety, it would be far more interesting to go through the motions of a review. This book, however, is an appalling example of the product of what Paul Woodring calls "educationism" in his recent book *A Fourth of a Nation*. The first sentence of *The Sociology of the School* is good. After that, one is struck, in each succeeding sentence, by that peculiar psychological phenomenon of the *déjà vue*. There is the distinct notion that "I have been over this road before," that "I have heard these words before," that "I have passed this way before"; and yet, with it, there

is the very consoling feeling that this is the first and the last time.

Since there appears to be nothing but "moderation" in this book, one is almost tempted to agree with Nietzsche that it is blessed to be sleepy because one might soon drop off. The book might be characterized as a very carefully planned and very expertly executed organization of ideas that are completely obvious. Even the reader who is addicted to quoting from his reading will find that nine-tenths of the quotable quotes are already quoted by our authors from others, and the remaining one-tenth would hardly make the reading valuable.

One must commend the idea that prompted the writing of this book. It is not only good, but necessary to have some correlation between those sciences which have been known as social, such as education, sociology, anthropology, psychology, etc., in order to find if the discoveries of each of these sciences has value for the rest. Such a herculean task, however, should be left to the genius of an extremely well-informed synthetic mind, and not committed to one or two or three persons who describe themselves as "sociologists and practical school men." (p. viii)

The sociological bent of the book is extremely obvious, but not to be criticized particularly, except to pray that should there be a revision, such terms as "dyads, triads, we-feelings, in-groups, out-groups," etc., be sedulously expunged. The book appears to be neither a good textbook in education nor a good text for sociology. There is, probably, only one course for which it would be a satisfactory text, and this would be called "The Sociology of the School." Many would feel that an additional course of this nature thrust upon an already burdened curriculum would be trivial in nature and in general unwanted.

One point that should be made by Catholics is that the purpose of education throughout is defined in terms of adjustment to the group. Deviants, delinquents, pre-delinquents, etc., are frowned upon not because they sin, but because they deviate from the group. There seems to be too heavy an emphasis upon acceptance by the group as a norm for behavior and too light an emphasis upon adherence to moral principles, to spite the group if necessary, as a norm for behavior. Belonging to the group seems to be even more important than being right. This type of emphasis, it would seem, might almost tend to destroy that firm moral fibre which we so

admire in American youth and which we have come to expect. Would it be too presumptuous to wish that in addition to the knowledge of group dynamics demonstrated by the authors, they would give some evidence of their perception as well of the fact of original sin?

It is far more enjoyable for a reviewer to write a review of praise than a discouraging review, since this means that he has found value in reading the book and may even have enjoyed it. This reviewer will not be hesitant to say that he did not enjoy his time-consuming perusal of this book nor did he consider it of value. There is, it seems, nothing wrong with the book, but it is difficult at the same time to find anything that would prompt one to spend \$4.00 to own it. While the effort to integrate the fields of education and sociology is a superlative thing, it is felt that this attempt has not been marked with success. It is a book that would evoke no interest from the general public, and is of insufficient value to recommend to students.

JOHN P. WHALEN

Mater Christi Seminary
Albany, New York



SUCCESSFUL ADJUSTMENT IN COLLEGE by John Roscoe Chandler and others. Englewood, N. J.: Prentice-Hall, Inc., 1958. Pp. 202. \$3.25.

Students oftentimes experience a considerable degree of difficulty in adjusting to college life. This paper-backed text is intended to facilitate the adjustment process of freshmen who are enrolled in orientation courses. Since the problems of adjustment to college life are varied and wide in range, the text covers a myriad of topics. The headings of the six divisions of this book are indicative of its scope: "Adjusting to College," "Acquiring the Basic Study Skills," "Improving Your Personality," "Courtship and Planning for Marriage," "Making a Wise Vocational Choice," and "Developing a Sound Philosophy of Life." Each division is replete with discussion questions, check lists, and bibliographies.

Although dealing with their material in a general fashion and

leaving the instructor enough leeway to make what he will of the material, the authors present objectively the conflicting points of view on most issues. In commenting on the problems surrounding Catholic-non-Catholic marriages, for example, the authors include a copy of the ante-nuptial agreements that the parties involved must sign. Heavy reliance is also placed upon the marriage studies of Father John L. Thomas. Similar approaches are employed in the discussion of Jewish-Gentile marriages and marriages between people of different age levels.

The seven chapters devoted to a consideration of basic study skills will undoubtedly prove helpful to many freshmen who are currently overwhelmed by the difference between high-school and college assignments. Particularly valuable are the chapters on "Preparing Daily Assignments" and "Taking Notes You Can Use," in which concrete examples demonstrate to the student means of overcoming some of the problems that very probably confront him.

This book, or at least parts of it, will prove of value as a text or reference book for the ever increasing number of orientation courses currently in existence on our college campuses.

ANTHONY C. RICCIO

School of Education
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FUNDAMENTALS OF CURRICULUM DEVELOPMENT, revised edition, by B. Othanel Smith, William O. Stanley, and J. Harlan Shores. Yonkers-on Hudson, New York: World Book Co., 1957. Pp. xvii + 685. \$5.75.

It is the assertion of the authors of this book that education refers to the entire social process by which individuals acquire the ways, beliefs, and standards of society. "Any school program will find its bearing only in relation to this wider context of human development." (p. 1) Before taking up the cudgels to joust with that statement, an over-all picture of the book will present vital information. The book is divided into five sections which present the social diagnosis for curriculum development, the principles of curriculum development, patterns of curriculum organization, human relations in curriculum development, and theoretical curriculum issues.

In an unusual presentation the authors discuss the relationship between the culture of society and the curriculum. It is an interesting approach and one which reads sensibly in most of the chapters devoted to this subject. Exception may be taken, however, to the definition of values which are described as "mutually adjusted and consistent set of rules." (p. 60) It may be suggested that values are misinterpreted by many and those things which are not values are held as such by many, but it would seem difficult to term values as rules of conduct "mutually adjusted." The authors state further that Americans hold as ideals (values) that human beings are of supreme and equal worth, that human life and well-being are to be valued above all material things, and that the dignity and worth of each person should be equally respected at all times and in all ways. (p. 76) With that there can not be disagreement, but on reading further it seems there can be disagreement. "These working principles are not absolute, but change with changing social circumstances. They have to be reinterpreted, reconstructed, or in some cases even abandoned, as new conditions require." (p. 78)

Lest it appear that naught of good is present in this work it should be pointed out that the sections dealing with the principles and procedures for determining sequence and grade placement of the various subjects are well worked out and interestingly presented. There are chapters on the time allotment practices in the conventional elementary curriculum and in the high-school curriculum. The various types of curriculum are described and the requirements for their successful application are described. The subject curriculum, its characteristics, problems, practices and criticisms are aptly presented. The activity curriculum and the core curriculum are also discussed in an enlightened manner.

In the last section of the book the authors present various "theories" of the source of authority in curriculum building. The statements of Frank Sheed declaring the divine will as the basis for educational authority are briefly described and rejected. The spokesman for the humanists in American education, Robert M. Hutchins, is quoted as basing the educational authority in eternal truth to which man reasons. But the authors declare that man does not grasp "first principles." Moreover, the conception of "eternal and absolute truth independent of human experience is essentially authoritarian." (p. 534) The authors contend that this theory is

opposed to the spirit and method of modern science. Ultimately the basis of educational authority comes from the democratic tradition and ideal of American society. It is asserted that democracy is changing and not a stable ideal. It is not the chief business of the school to indoctrinate youth in the tenets of a final conception of the good and of the true received from the past. (p. 542)

This book is replete with like statements proposing the hackneyed phrases that democracy is the only goal, social reconstruction is the purpose of the school, ideals are changing and values are contradictory. It seems at first reading to be a restatement of John Dewey without the acknowledgment of the same. If parts of the first sections could be kept, and the middle portion of the book, the authors would have performed a service for education. As it is it only arouses wonderment that such principles could still be held and sincerely so by educational experts. It might be remembered that this represents the work of several who participated in the criticism of the first edition. The revision seems to have multiplied the wrong. Where are those who claim that Dewey's philosophy of education is disappearing?

JOHN F. NEVINS

The Catholic University of America

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Educational

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FESTIVALS OF WESTERN EUROPE

This delightful book by Dorothy Gladys Spicer includes descriptions of some of the principal festival events of twelve different countries: Belgium, Denmark, France, Germany, Italy, Luxembourg, The Netherlands, Norway, Portugal, Spain, Sweden and Switzerland. It is a companion volume to the author's *Yearbook of English Festivals*. For each country, the cycle of the Christian year has been followed with the addition of local saints' days and regional celebrations, typical of certain localities. Supplementing the colorful descriptions of the various festivals are a *Table of Easter Dates*, which gives all the movable festivals dependent upon Easter to the year 1987, and a *Glossary of Festival Terms*. Index to festivals by country and an alphabetical index of festivals are included. Published by: *H. W. Wilson Company*, 950 University Ave., New York 52, N. Y.

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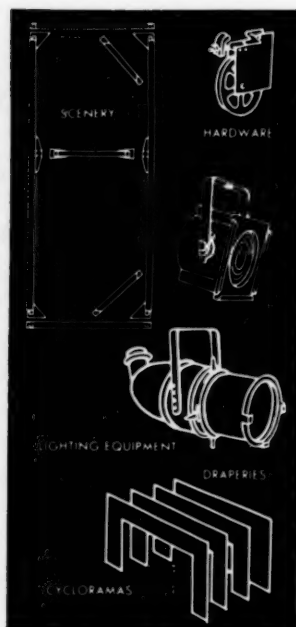
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